DETERMINING AND DEVELOPING CROSS-CULTURAL ADAPTABILITY AMONG BIBLE SCHOOL MISSIONARY TRAINEES

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TRAINEES

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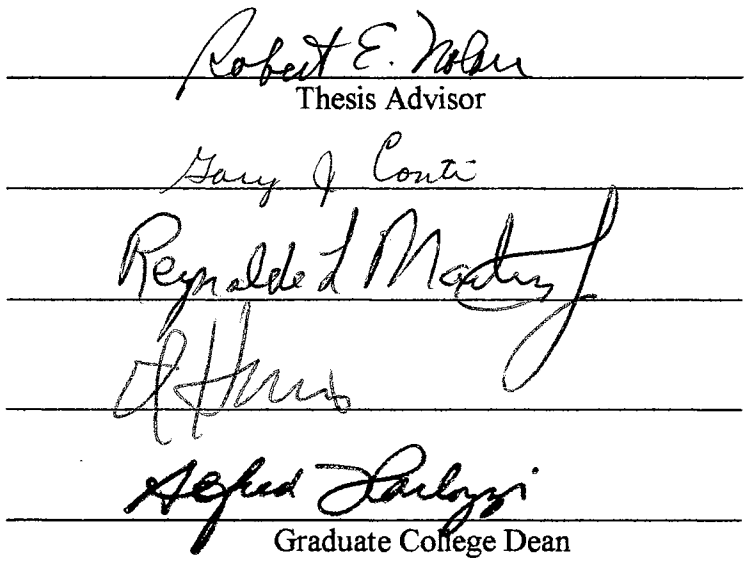

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INTRODUCTION

Overview

I am interested in the development of cross-cultural adaptability among missionary training center students and the subsequent application to cross-cultural ministry by the graduates on the mission field. An overview of world mission activity helps to clarify this topic.

The leading issues of world mission activity that bear on this study and its local setting include: recent statistical trends in world mission activities, the rise of urban missions, the shift of the center of gravity in world Christianity, the rise of short-term mission activities, and attrition of long-term missionaries.

Recent Statistical Trends

According to the most reliable statistics, the numbers of conversions to Christianity and church plantings throughout the world have been increasing steadily since 1990. This is due partly to the efforts of dedicated missionaries and their sending organizations, further aided by globalization, technological innovations, and increased ease of international travel (Winter & Koch, 1999).

However, the percentage of the total world population that professes to be Christians has changed little over the past four decades, hovering around 33 percent or more recently projected as 32.9 percent at mid-2004 or 2.09 billion people out of a projected total world population of 6.364 billion at mid-2004 AD (Barrett & Johnson, 2004). Christianity's growth has been offset by modest percentage gains by non-

religious people and also the Islamic movement. Winter and Koch (1999), and also Johnstone and Mandryk (2001), divided the numbers of Christians world-wide into six megablocs: Protestants, Independents (evangelicals, Pentecostals, and charismatics), Anglicans, Catholic, Orthodox, and Marginals (Mormons, Jehovah's Witnesses, Christian Science, and others). Of these, the Independents have shown the most recent growth, showing an annual growth rate of 5.5 percent in 2000 AD against the present world population growth rate of about 1 percent.

The question arises - how many missionaries are there throughout the world? It is difficult to reconcile conflicting, fast-changing statistics from different sources, but nevertheless there is a large and growing number of active missionaries. For example, for the year 2000 AD, there were a projected total of 384,000 Christian missionaries operating in foreign countries, according to Winter and Koch (1999). Barrett and Johnson (2002), who based their figures on the World Christian Encyclopedia (WCE) (Oxford University Press, 2001) projected 439,000 for mid-2004, while Johnstone and Mandryk (2001) reported 201, 260 missionaries although the latter figure included only Protestants, Independents, and Anglicans. Of this number, 143,189 were cross-cultural missionaries of which 97,732 were missionaries serving culturally in other countries. Thus, there were 103,528 missionaries serving within their own national borders. Barrett and Johnson (2004) reported an annual growth rate of 1.1 percent for foreign missionaries. They also estimated an annual rate of 166,000 Christians that would be persecuted to death by mid-2004.

Despite the shift of Christian growth from the West, Johnstone and Mandryk (2001), showed that, in regard to Protestants, Independents, and Anglicans, the U.S. still

sent more missionaries to foreign locations than any other country. There were approximately 46,000 missionaries from the U.S. serving in other countries, about 47 percent of a world total of nearly 100,000 that were sent out by their home countries to foreign lands.

Reached and Unreached Peoples

There are different categories of missions. Johnstone and Mandryk (2001) broadly defined a missionary as any Christian who is on a foreign distant field and is ministering to a target audience that is of a different culture. Thus, mission work involves the crossing of significant cultural barriers. On the other hand, those who preach the gospel within the same culture are actually practicing evangelism (Winter & Koch, 1999). The term "regular mission" refers to cross-cultural ministering by a different culture worker, often in association with a same-culture worker, where a missiological breakthrough has already taken place. The term "frontier mission" refers to mission work in an area where cross-cultural ministry is required because no missiological breakthrough has yet taken place (Winter & Koch, 1999, p. 511).

It's important to classify the audiences that missionaries reach out to. Major world missions research agencies employ different definitions of reached or unreached peoples and different statistics gathering methods, which causes confusion. The WCE used the concept of ethnolinguistic groups (Johnstone & Mandryk, 2001). According to Winter and Koch (1999), "an ethnolinguistic people group is an ethnic group distinguished by its self-identity with traditions of common descent, history, customs, and language" (p. 512). Such a group could exist in more than one country.

"Reached/unreached is a term that is widely used today to describe people groups and areas that have or have not responded to the preaching of the gospel" (Johnstone & Mandryk, 2001, p. 758). An unreached people group was defined by C. P. Wagner (1999) as "a people group within which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group without outside (cross-cultural) assistance" (p. 535).

Johnstone and Mandryk (2001) relied on the WCE's report (2001) of a total of 12,000 people groups throughout the world, of which 3,357 were considered as still unreached. Of this total, there were 1500 people groups of distinctive ethnolinguistic identity, each totaling 10,000 or more, and consisting of less than five percent Christians (Johnstone, 1999). There was relatively little cultural background information on many of these groups due to the remoteness of location or lack of penetration by previous missionaries. Thus, any missionary going to such an area faced a handicap of lack of cultural information. Other missions research agencies, such as the AD 2000 movement and its Joshua Project II listings (http://www.joshuaproject.net), have slightly different definitions and statistics.

The recent WCE report (Barrett & Johnson, 2004) listed the total non-Christian population of the unreached people groups as slightly over two billion. This did not include non-Christians living in essentially evangelized areas already reached or those living in areas that are considered already reached but need re-evangelization, like North America and Europe (Johnstone & Mandryk, 2001). In the year 2000, most of the world's unreached people groups were concentrated in five major cultural blocs: Muslim groups representing more than a billion people; unreached tribal groups totaling 140 million

individuals; unreached Hindu groups comprising a total of 500 million individuals, unreached Han Chinese groups totaling 15 million people; and unreached Buddhist groups which represent about 275 million individuals (Johnstone & Mandryk, 2001).

The 10-40 Window

Most of these unreached people groups were located geographically within the so-called "10 – 40 Window", from West Africa across South Asia, from 10 degrees north latitude to 40 degrees north latitude. Within this strip of global surface are most, but not all, of the world's unreached people, plus nearly two thirds of the world's population (Johnstone, 1999).

This area also represents the heart of the major non-Christian religions, an area where 80 percent of the world's poorest of the poor and also the most socially oppressed reside (Winter & Koch, 1999). Despite the huge numbers of potential mission targets in the 10 – 40 Window, there is a great imbalance of expenditure of mission resources for this area. In 1990, only eight percent of world missionaries operated there, and less than one percent of all funds spent on world missions were applied directly to the 10 – 40 Window, although the situation had improved somewhat since then (Johnstone & Mandryk, 2001).

This big imbalance of allocating mission resources is significant because, while the overall number of unreached people groups has declined, many of them still remain, most of them in the 10 – 40 Window. Missionary sending agencies are increasingly garnering more resources and sending out more missionaries to this critical area in order to complete the task of the Great Commission (Johnstone & Mandryk, 2001).

Johnstone &and Mandryk (2001) and also Winter and Koch (1999) categorized most of the major unreached people groups into 11 major affinity blocs or unreached people group clusters. For example, the Southeast Asian affinity bloc is a cluster that consists of the Thai, Dai, Lao, Vietnamese, Khmer, and Puyi people groups. Most of the affinity blocs exist within the 10-40 Window. For clarity, Figure 1 depicts the 11 major affinity blocs and the boundaries of the 10 – 40 Window.

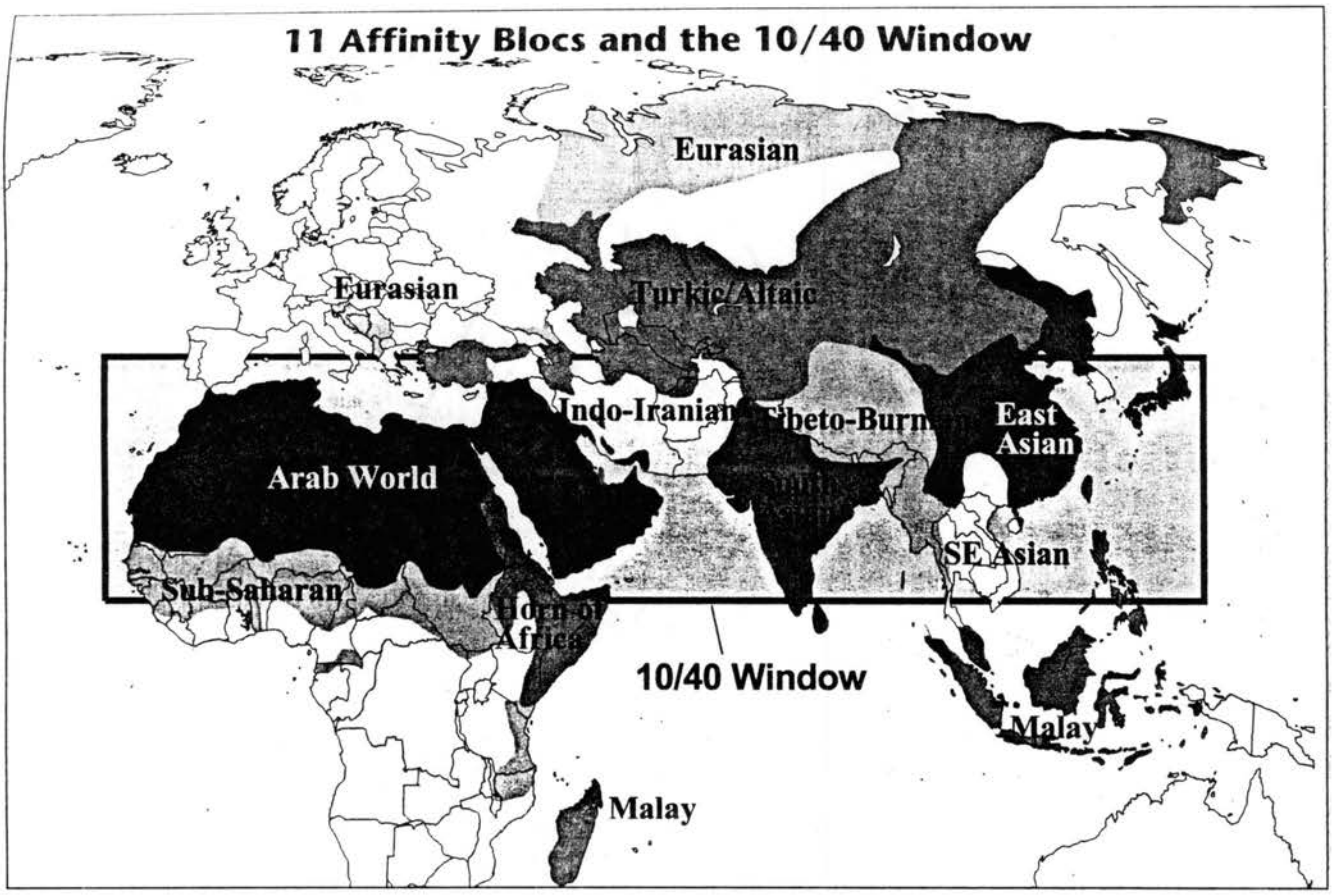
Global Challenges To World Missions

Missionaries and their sending agencies also face on the world scene huge changes of unprecedented scope and intensity that must be incorporated into strategic planning. Greenway (1999a) listed eight significant challenges. The first two were: (a) the growing world population, meaning that the size of the potential harvest field is increasing, and (b) major shifts in population in the forms of international migration, refugee movements, and migration from rural areas to urban areas.

Urban Missions

One consequence of these recent demographic trends is the growing number of world megacities. They have become mission fields in themselves and perhaps constitute the greatest challenge to missions in the 21st century (Greenway, 1999b). The practical issues that confront missionaries in urban settings include having to cope with widespread poverty and social injustices, racial, cultural and ethnic diversity, and religious pluralism. In addition, many missionaries were reluctant to work in urban areas because of the noise, pollution, social problems, crime, and the relatively higher cost of living as compared to living in rural areas. Three more challenges to world missions, listed by Greenway (1999a), included: (c) opening doors of opportunity for missions in

Figure 1 – The 10 – 40 Window and the 11 Major Cultural Affinity Blocs (Operation World, (2001), Johnstone and Mandryck, p. 17)



formerly closed areas such as in China and the former Soviet Union; (d) the growth of non-Christian religions, especially in certain geographic areas ; and (e) the shift of church and mission centers from the West to non-Western countries.

Shift of the Center of Gravity of World Christianity

This shift of the center of gravity was also noted by Guthrie (2000), Jenkins (2002a), Johnstone and Mandryck (2001), Walls (1996), and Winter and Koch (1999). They observed that the proportions of Christian numbers between the West (Europe, North America, and the Pacific) and the non-West (Africa, Asia, and Latin America) have changed dramatically. The overall trend is great decline in the former, due to increasing numbers of non-religious people, while there has been a higher growth rate of new conversions and church plantings in the latter, further accentuated by higher population growth rates in the non-West.

Jenkins (2002a, 2004) wrote about a new "Southern Christianity":

> Over the past half-century, the center of gravity of the Christian world has moved decisively to the global South, to the continents of Africa, Latin America, and Asia, and that trend is continuing apace. The growth in Africa has been awe-inspiring. According to the *World Christian Encyclopedia*, during the 20th century, the proportion of Africans who were Christian rose from 9 percent of the whole to almost half....Within a quarter century, half the world's Christians will be located in in just the continents of Africa and Latin America (Jenkins, 2004).

Thus, "the era of Western Christianity is ending within our lifetimes, and the day of Southern Christianity is dawning" (Jenkins, 2002a, p. 3). Jenkins (2002b) also felt that the new Christianity in the South was moving quickly towards a belief system characterized by supernaturalism, personal devotion, and communal living within local cultural contextualism. This differs from the liberalism and individualism of the West.

Walls (1996) also described this same massive shift of the center of gravity of the Christian world. He stated:

> The recession of Christianity among the European peoples appears to be continuing. And yet we seem to stand at the threshold of a new age of Christianity, one in which its main base will be in the Southern continents and where its dominant expressions will be filtered through the cultures of those countries. Once again, Christianity has been saved for the world by its diffusion across cultural lines (Walls, 1996, p. 22).

Cultural Barriers

Three other global influences listed by Greenway (1999a) were: (f) the increase of extreme poverty throughout the world where the poverty-stricken are often the most spiritually hopeless; (g) the demographic fact that roughly half of the world's population are either teenagers or children, thus creating special youth and children's ministry needs on a massive scale; and (h) the existence of cultural barriers to mission work.

Cultural barriers, always a challenge to mission work throughout history, are manifested by differences in religion, language, values, customs, and attitudes. Cultural differences make it difficult to teach the gospel and also equally difficult to teach and train people in vocational pursuits. Greenway (1999a, p. 5) stated, "It is a mistake to think that cultural barriers will disappear soon. Some cultural barriers, on the contrary, appear to be increasing." Escobar (2000) observed, "...I have become aware that understanding of God's Word requires cultural awareness...the application of its eternal message demands awareness of our own cultural context" (p. 26). Thus, as Western cultural presumptions are being challenged by the global shift in the Christian world, missionaries must be aware more than ever of changing trends of cultural differences and obstacles on the mission field and develop effective cross-cultural adaptability.

The Rising Trend of Short-term Missions

Another issue bearing on this study is that there has been an explosion in recent years of short-term missionaries which has dramatically impacted world missions, as noted by Collins (2001) and Guthrie (2000):

> The short-term missionary movement is one of the most powerful forces mobilizing new missionaries today. Members of Southern Baptist churches alone sent more than seventy-five thousand short-termers and eighty-one thousand volunteers in missions during 1996. An explosion has occurred in the number of short-term missionaries with nearly every church, agency, Christian college, and parachurch group sending them out (Collins, 2001, p. 304).

Peterson, Aeschliman, and Sneed (2003) estimated that one million short-term missionaries were sent out from North America in 2003, more than twice the number in 1998. They also estimated a total of some 40,000 sending agencies, broken down into three categories: 35,000 churches, 3,700 mission agencies, and 1,000 Christian schools, universities, and Bible institutes.

A long-term missionary refers to a missionary who stays in a foreign mission field for two years or longer, whereas a short-term missionary is defined as one who serves in a missions-oriented role that crosses cultural barriers for a period ranging from one week to two years (Collins, 2001).

Short-term missionaries typically are members of a larger team from a church, college, Bible school, or sending agency – who prepare for, travel to, and live and work together for a few weeks on a specific project. Such trips usually vary in length from one to six weeks (Collins, 2001; Guthrie, 2000).

There are different types of short-term missionaries, ranging from junior high school and high school students, doing a short-term mission trip to somewhere in Latin

America during spring break or summer vacation, to mid-life medical professionals, volunteering two weeks of their time annually to perform medical mission work in some undeveloped country, to retired senior citizens who have discretionary time, money, and desire to bring their wealth of life-time experiences and skills to the mission field for a short period of time (Guthrie, 2000).

While short-term missions are gaining in popularity, commitment to long-term missions seems to be declining (Coote, 1995). This is likely due to the fact that it is difficult for many people to leave their jobs and families to go on long term missions, plus the expense involved in supporting one's self, the time and effort required to raise financial support (Collins, 2001), and the perceived threat of terrorism and other forms of personal endangerment. Thus, to many who want to participate in the final closure of the Great Commission, short-term missions is a viable alternative to long-term missions.

Short-term missions have many positive aspects and benefits, such as personal transformation, increased vision for world missions, increased awareness of one's ethnocentric bias, and the fact that at least some short-term missionaries eventually commit to becoming long-term missionaries. Under proper supervision by a long-term missionary field coordinator, they can enhance the ministry at a mission site (Raymo, 1996). Short-term mission teams often accomplish useful projects, provided they are well-planned and coordinated in advance (Guthrie, 2000).

The disadvantages include: vacation or tourist mindset, wrong motives, a quick fix mentality, potential problems of cultural insensitivity brought about by lack of motivation or time to become aware of the culture of the host country (Collins, 2001), and more susceptibility to culture shock (Hiebert, 1999). At its worst, the presence of

short-term missionaries creates tensions with both local nationals and the resident long-term missionaries. Many in-country church workers do not welcome short-term missionaries (Guthrie, 2000).

Collins' (2001) list of shortfalls included lack of time or opportunity to learn the language, which results in more difficulty to relate to the local people, plus more time required to recover from culture shock, thus limiting the usefulness of short-term missionaries for the duration of a short-term mission, and inability to adjust to the discomforts of a non-Western life style. There is also a need to effectively train short-term missionaries for cross-cultural ministering (Deheinaut, 1995; Peterson, Aeschliman, and Sneed, 2003).

Attrition of Long-term Missionaries

In the face of rising numbers of short-term missionaries, Coote (1995), Brierly (1997) , and Taylor (2002) expressed their concern about the decline of committed long-term missionaries. Brierly reported that about half of them fail to complete the first term of their mission.

Attrition in its broadest sense is departure from field service regardless of cause. Taylor (2002) reported on the Reporting of Missionary Attrition Program (ReMAP), which was participated in by more than 400 missionary sending agencies among 14 countries, which determined 26 different causes of attrition or drop-out by long-term missionaries, many of them culture-related. He found that roughly five percent drop out each year for various causes. So assuming a conservative total of 150,000 long-term missionaries world-wide, this attrition figure comes out to 7,500 annually. Of these, half drop out by the end of the first term of the mission for reasons often related to lack of

cross-cultural adaptation (Brierly, 1997). Johnstone and Mandryk (2001) indicated that the numbers of long-term missionaries who fail to return a second time for service are rising.

The study reported on by Taylor (1997) was conducted only on long-term missionaries. It would be harder to replicate this study with short-term missionaries. If a short-term missionary was disenchanted with missions, he or she would likely just complete the current trip and drop out of missions. Nevertheless, it is likely that a leading reason for short-term missionaries to curtail mission trips is cultural adaptation problems on previous trips.

Taylor's (2002) list of why long-term missionaries fail included: inability to adapt to local cultural customs and traditions, reluctance to engage in a lowered standard of living, inability to get along with local nationals, along with other factors not so directly related to cross-cultural adaptability such as: health problems, inability to get along with fellow mission team members, plus homesickness, financial problems, and lack of home support

Marriage conflict was another cause of attrition listed by Taylor (2002), which may sometimes be related to inadequate cross-cultural adaptability. Copeland and Norell (2002) reported that the failure to adjust by accompanying spouses of missionaries on international relocations is related to social isolation or inability to receive social support from local sources.

Culture Shock

Many missionaries entering a different culture for the first time experience culture shock, defined by Kelley and Meyers (1995) as "the psychological reaction an individual

experiences when he or she enters another culture and the conflict that arises between his or her identity and the values, perceptions, and the social cues of the other culture" (p. 8). Hiebert (1986) defined culture as "the integrated system of learned patterns of behavior, ideas, and products characteristic of a society" (p. 25).

The severity of culture shock depends on "the extent of the differences between the cultures, the personality of the individual, and the measures used to cope with the situation " (Hiebert, 1985, p. 66). Hiebert listed the causes and symptoms of culture shock, described the cycle (the onset of it is delayed, usually a few weeks to months after arrival), the symptoms, and also described reverse (re-entry) cultural shock. The latter often occurs when the missionary returns home and finds both he or she and the home culture have changed, making re-adjustment difficult.

Cross-cultural Adaptability

The present trend of increased world mission activity reflects correspondingly increasing cross-cultural interactions between missionaries and their local target people groups. The effects of globalization has likewise resulted in increased cross-cultural interactions in other areas of human activity such as the military and business spheres.

Many business expatriates fail in overseas assignments because of difficulty in cross-cultural adaptation, at high cost to the sending business organization. Chuprina (2001) cited Frazee (1998) and Shaffer and Harrison (1998), who both listed difficulty in cultural adaptation as one of the biggest causes of expatriate businessperson failure, with the latter estimating the cost of each failure as high as $250,000. There is a growing literature on the cross-cultural adaptation of U.S. business people. But Navarra and James (2002) found in their field study that missionaries often experience greater

difficulty in adjusting cross-culturally than expatriate business people in the same country. The authors further noted the lack of scientific research about missionary cross-cultural adaptation.

Adult Education Aspect of World Missions

While world mission activity has its own distinctive academic field of Missiology, it also overlaps into cross-cultural adult education. A Bible institute and a missionary training center, for example, each practice specialized forms of adult education. Missionaries are also adult educators, albeit a special breed. For example, missionaries often conduct organized classes in a remote location in an undeveloped country, making them in effect practitioners of cross-cultural adult education.

In recent years, missionary adult educators, including missionary school graduates, have also often been simultaneously involved as providers of various traditional forms of adult, vocational, extension, continuing, and community education, as well as conveyors of the gospel message. They have often been engaged in humanitarian efforts such as disaster relief, medical missions, and refugee resettlement, sometimes at great personal risk, to help meet the humanitarian, social, and practical learning needs of their indigenous target audiences.

Local Context of the Problem

Within the Tulsa, Oklahoma area, there is a high concentration of missionaries and missionary sending agencies, including several charismatic, main stream Protestant, and evangelical church organizations, large and small, that are involved in world missions. One of the larger charismatic missionary sending agencies is Victory World Missions (VWM), a separate ministry of Victory Christian Center (VCC). VCC is a

mega-church of more than 13,000 members, according to its New Members Pastor (T. Glaze, personal communication, February 6, 2004).

Under VWM is its missionary training center, the Victory World Missions Training Center (VWMTC) and also the International Victory Bible Institute (IVBI) system, which coordinates with more than 150 affiliated international Bible schools. VWM recruits, sends out, and monitors both short-term and long-term missionaries while providing modest financial support to nearly 200 missionaries worldwide.

VWMTC first started in 1982, in accordance with the senior pastor's vision of having a VCC-affiliated missionary in every country of the world. VWMTC's stated purpose is to "train students to be successful cross-cultural communicators of the gospel of Jesus Christ" (VWMTC Annual Report, 2003).

VWMTC has gone through many locations, directors and program changes. Because there has never been a continuous, systematic tracking system of graduates established, precise figures are not yet available, but perhaps around 1,000 have completed the program. Most have been involved as short-term missionaries at one time or another while some have become career long-term missionaries. At least a few graduates have established highly successful overseas ministries.

Description of the VWMTC Training Program

The two-year VWMTC program is a mix of Bible foundation and specialized missions courses. It shares space at the campus of its academic host, Victory Bible Institute (VBI). VBI is one of nearly 1500 Bible institutes in the U.S. (Shelton, 2004).

Before 2000, VWMTC was only three or four months in length with a longer school day than now and with less structured content than now. Conditions of enrollment

were: one year of Bible foundations classes, employment was not allowed, one was supposed to be debt free, and the graduate was expected to go to the mission field right away. These various restrictions often resulted in less than optimum enrollment.

But now, the VWMTC program is considered as one of several two year VBI programs, along with the Practical Ministries, School of Worship, and In-ministries Training (IMT) programs. Some students may complete a two year program in Practical Ministries and then complete a third year concentrated missions curriculum. Classes are conducted during the morning hours only, thus allowing time for employment.

Missions students may attend full-time or part-time. Full-time students have a combination of Bible foundations core curriculum and missions curriculum throughout the two years of study. The first year curriculum focuses on establishing solid Bible foundations, while introducing the student to missions as a special form of ministry.

The second year still requires some Bible foundations courses, but places increased emphasis on missions, while also incorporating practical hands-on training to develop leadership, teaching, preaching, and intercultural communication skills to be applied on the mission field. Many practical topics are addressed such as: church planting, starting Bible schools, soliciting funds for mission support, and planning international crusades. The program administrators strive to inculcate cross-cultural awareness and impart group dynamics through student community outreaches to various audiences such as inner city youth, nursing homes, prison ministry, etc.

The second year culminates with a two months international internship, with the option of a domestic internship. The former is essentially a short-term mission trip to a long-term mission site where the students can apply their training under the mentoring of

seasoned missionaries. Typical costs of the trip range from $1500 to $2000. The training center also helps to provide placement on the mission field after completion of training Official requirements for the two year diploma are: successful completion of 36 total credits to include 20 core Bible foundation courses and 16 core missions courses, plus completion of the internship and fulfillment of a Christian service component (VBI/VWMTC program flyer, August, 2003). Figures 2 and 3 depicts the class schedule for the 2003 – 2004 school year over four 9-week quarters for VWMTC 1 and 2 students respectively (VBI World Missions Class Schedule, August 2003).

The classes are taught by full-time staff and adjuncts There is also a heavy dependence on guest speakers, usually seasoned missionaries on furlough from the mission field to share their on-site experiences and wisdom with the students. VWMTC now offers night classes two nights each week to provide learning opportunities about world missions for day workers. At the beginning of the 2003 – 2004 school year, there were about 50 daytime VWMTC 1 and 2 students, with half that number in the new night school program. These are higher numbers than was generally the case before 2000.

For the most part, the students must finance their own training. The tuition for each course of 18 classroom hours is currently $90. A typical two-year VWMTC student will complete around 70 courses totaling 1020 hours of class instruction at a cost of around $7500 for tuition, books, and fees, although many students defray expenses through school work-study programs. This figure does not include the costs for the international field internship or other school-sponsored short-term mission trips. Out of necessity, the students engage in fund-raising to support their short-term mission trips.

In view of the heavy investment of time and money by all the stakeholders in a missionary training program, the administrators of this and other missionary training centers are understandably concerned that the students they train and send out do not fail due to lack of preparedness to minister and teach across cultures.

The VWMTC Board of Directors was considering to revise the curriculum, effective for the 2004 – 2005 school year. The present two-year program might be changed to a one-year concentrated curriculum with a prerequisite of completing one year of Bible foundation classes, whether from VBI or equivalent training from another institution. Part of the rationale was that the students would enter the VWMTC program as more spiritually and socially mature and with more commitment to world missions. Additionally, through course consolidation, repetitive instruction would be eliminated. In line with current trends, most students in recent classes seem to prefer doing short-term missions and are less inclined to long-term missions.

The new curriculum will not likely be finalized until after this study has been completed. Thus, this study becomes more imperative as potentially beneficial input to decision makers before they finalize their design of the new curriculum.

Problem Statement

In summary, various trends in the general world missions movement, as already noted, dictate the need for better preparation of home country missionary training center students in cross cultural adaptability. Based on this evidence, missionaries, including former missionary trainees and short-term missionaries, often lack cross-cultural adaptability with which to teach and train across cultures. This is evidenced by the high

Victory Bible Institute

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World Missions 1 • 2003-2004 Class Schedule

	Monday	Tuesday	Wednesday	Thursday	Friday
1st QUARTER					
8:20 am - 10:10 am	New Testament 1 Roland Depew	Principles Of Praise & Worship Sharon Daugherty	Mentoring Made Practical 1 Reba Altizer	Authority Of The Believer Lance Ivey	Ministry Gifts & Callings Susi Taylor
10:30 am - 12:20 pm	Chapel	Principles Of Prayer Billy Joe Daugherty & Bruce Edwards		Principles Of Revival Ron McIntosh	Making of a Missionary 1 Bill Turkovich
2nd QUARTER					
8:20 am - 10:10 am	New Testament 2 Roland Depew	Fruit Of The Spirit Sharon Daugherty	Mentoring Made Practical 2 Rick & Reba Altizer	Charismatic Foundations Bruce Edwards	Renewing The Mind 1 Deborah Ramirez
10:30 am - 12:20 pm	Chapel	New Creation Realities Billy Joe Daugherty & Bruce Edwards		Righteousness Greg Fritz	Obedience To The Call 1 Bill Turkovich
3rd QUARTER					
8:20 am - 10:10 am	Bible Covenants Lance Ivey	Avoiding Deception Sharon Daugherty	Mentoring Made Practical 3 Rick & Reba Altizer	Principle Of Invincibility Ron McIntosh	Old Testament 1 Roland Depew
10:30 am - 12:20 pm	Chapel	Divine Healing Billy Joe Daugherty & Bruce Edwards		Growing Up Spiritually Greg Fritz	Impacting The Nations 1 Trish Turkovich
4th QUARTER					
8:20 am - 10:10 am	Principles of Leadership 1 Michael Morelli	Life Of Christ 1 Michael Morelli	Mentoring Made Practical 4 Rick & Reba Altizer	Passion For God Edwin Miranda, Jr.	Old Testament 2 Roland Depew
10:30 am - 12:20 pm	Chapel	Principles Of Ministry Billy Joe Daugherty & Bruce Edwards		World Missions Hal & Lisa Boehm	Impacting The Nations 2 Trish Turkovich

Figure 2 – VWMTC 1 (1st Year) Schedule of Classes, 2003 - 2004

Victory Bible Institute

1400 E Skelly Dr. • Tulsa, OK 74105 • (918) 491-7600
A Ministry of Victory Christian Center

World Missions 2 - 2003-2004 Class Schedule

	Monday	Tuesday	Wednesday	Thursday	Friday
1st QUARTER					
8:20 am - 10:10 am	Prayer Strategies for the Nations Steve & Rita Andrews	Preaching & Communication Roland Depew	Ministry Made Practical 1 Trish Turkovich	Systematic Theology 1 Roland Depew	Theology of Restoration Lance Ivey
10:30 am - 12:20 pm	Chapel	Practical Ministry Tools Michael Morelli		Principles Of Leadership 2 David Grothe	Dynamics For Reaching The Nations 1 Trish Turkovich
2nd QUARTER					
8:20 am - 10:10 am	Making Of A Missionary 2 Bill Turkovich	Preaching Lab 1 Roland Depew Jere Peterson Michael Morelli	Ministry Made Practical 2 Rick & Reba Altizer	Systematic Theology 2 Roland Depew	Discipling The Nations Bill Turkovich
10:30 am - 12:20 pm	Chapel	How to Start a Bible School Ron and Jill Stafford		I·M·P·A·C·T 1 Ron McIntosh	Dynamics For Reaching The Nations 2 Bill Turkovich
3rd QUARTER					
8:20 am - 10:10 am	Winning Our World Michael Morelli	Fulfilling The Mission Jim King	Ministry Made Practical 3 Trish Turkovich	History of Missions Joe Martin	Cross Cultural Adaptation Hal Boehm
10:30 am - 12:20 pm	Chapel	I·M·P·A·C·T 2 Ron McIntosh		Supernatural Faith Billy Joe Daugherty & Bruce Edwards	Dynamics For Reaching The Nations 3 Trish Turkovich
4th QUARTER					
8:20 am - 10:10 am	Domestic/International Internship Bill Turkovich	Research Paper Roland Depew	Domestic/International Internship Bill Turkovich	Grace Ron McIntosh	Domestic/International Internship Bill Turkovich
10:30 am - 12:20 pm	Chapel	Applied Kingdom Principles Lance Ivey	Domestic/International Internship Bill Turkovich	Life of Christ 2 Greg Fritz	Domestic/International Internship Bill Turkovich
INTERNATIONAL INTERNSHIP Bill Turkovich					

Figure 3 – VWMTC 2 (2nd Year) Schedule of Classes, 2003 - 2004

frequency of failures of missionaries, both long-term and short term, to complete the mission assignment or achievement of only limited success (Taylor, 2002).

Accordingly, VWMTC has expressed concern about the potential lack of cross-cultural adaptability among those they train and send out to teach, train, and minister in underdeveloped countries. VWMTC is interested to identify potential problem areas of cultural adaptability among their trainees and then take corrective action in the form of counseling and improved training. So, to ensure program success and reduce subsequent failure rates on the mission field, there is a need to investigate the cross-cultural adaptability of its graduates who are now active missionaries.

Purpose

The purpose of this study was to: determine the effectiveness of the WWMTC cross-cultural adaptability training as judged by several currently active missionaries, who are graduates of the VWMTC missionary training program and also as judged by a lesser number of VWTMC staff members and adjunct instructors; and additionally to measure the levels of cross-cultural adaptability obtained by the VWMTC graduates and other subjects with the Cross-cultural Adaptability Index (CCAI) psychometric instrument. The Self-directed Learning Readiness Survey (SDLRS) was administered to see if there was any correlation between self-directedness and cross-cultural adaptability.

The research for this study utilized the qualitative case study design. Identified goals included: (1) conducting in-depth individual interviews from a purposive sampling of both long-term and short-term missionaries who were graduates of the VWMTC program to determine their attitudes and perceptions of past training in cross-cultural adaptability received from the VWMTC program, with similar input from VWMTC staff

members and adjunct instructors, and (2) also to determine the applicability of such training to the mission field environment. The interviewees were quantitatively assessed with the CCAI instrument on their levels of cross-cultural adaptability to supplement the qualitative data. They were also administered the SDLRS.

A focus group discussion was conducted with presently enrolled VWMTC students (all with short-term missions experience) to evaluate the applicability of interviewee responses to their present training. They and their classmates were assessed with the CCAI and SDLRS instruments. Relevant documents were collected.

Research Questions

The following research questions were addressed:

1. What are the perceptions and attitudes of VWMTC graduate missionaries regarding cross-cultural adaptability training received at VWMTC and its subsequent applicability on the mission field?
2. Are there any other influences besides training that contribute toward individual cross-cultural adaptability.
3. How can training for cross-cultural adaptability be improved at VWMTC?

Importance of the Problem

The proposed study is justified for the following reasons:

1. The present rise in international conflicts and political tensions raises the likely possibility of increased danger for missionaries, even at the risk of life.
2. Regardless of who bears the cost, the expenditures to train, send, and maintain a missionary are considerable. Thus, identification of

influences that lead to successful development and implementation of cross-cultural adaptability can improve training cost effectiveness.

3. With the present increase of short-term missionary activity and the decreased number of long-term missionaries, this study will help equip those minded for short-term missions for more effective cross-cultural ministry during their relative short time at a mission site.
4. The shift of the center of gravity of world Christianity from the West to the culturally different Non-west (Southern Christianity) makes it imperative for the U.S.-based missionary to develop stronger cross-cultural adaptability.
5. The results of this study may contribute significantly toward developing new VWMTC curriculum for the 2004 - 2005 school year.
6. This study will add significantly to the inadequate amount of research on missionary cross-cultural adjustment and attrition.

Definitions

10 – 40 Window -- The strip of earth's surface where most of these unreached people groups are located geographically within the so-called "10 – 40 Window", from West Africa across South Asia, from 10 degrees north latitude to 40 degrees north latitude. Within this strip of global surface are most, but not all of the world's unreached people, plus two thirds of the world's population. This area also represents the heart of the major non-Christian religions (Winter & Koch, 1999).

Attrition (of missionaries) -- The departure of a long-term missionary from the field regardless of cause. See Taylor's study (1997, 2002) for leading causes and attrition rates (about five percent of the total missionary force world-wide or about 7500 annually.

Culture -- The integrated system of learned patterns of behavior, ideas, and products characteristic of a society (Hiebert, 1986). Kraft (1999) defined culture as " a people's way of life, their design for living, their way of coping with the biological, physical, and social environment. It consists of learned, patterned

assumptions [worldview], concepts, and behavior, plus the artifacts [material culture]" (P. 385).

Culture shock -- The psychological reaction an individual experiences when he or she enters another culture and the conflict that arises between his or her identity and the values, perceptions, and social cues of the other culture (Kelley & Meyers, 1995).

Frontier mission -- A mission work in an area where cross-cultural evangelism is required because no missiological breakthrough has yet taken place (Winter & Koch, 1999).

Missionary -- Any Christian who is on a foreign distant field and is ministering to a culturally different target audience (Johnstone & Mandryk, 2001).

Missionary (long-term) -- A missionary who stays on the mission field two years or longer (Collins, 2001).

Missionary (short-term) -- A missionary who stays on the missionary field from a few days to up to two years. More typically, the duration is of a few days or weeks up to six months (Collins, 2001).

People group -- A group of people who have their own name for themselves, their own language and sometimes sub-dialects, their own dress, cultural habits, view of life and how it operates and in most cases their own geographical site where the larger number of them live. Although there are other types of people groups, it is understood that the word "people group" refers to ethnolinguistic people groups (Winter & Koch, 1999, p. 512).

Reached People Group -- This is an evangelized people who now are reaching out to their own kind as well as possibly being involved in missionary activity outside their ethnolinguistic group. (Johstone & Mandryk, 2001).

Regular mission -- Cross-cultural evangelism or other kinds of cross-cultural ministry by different cultural workers, often in association with a same-culture worker in an area where a missiological breakthrough has already taken place (Winter & Koch, 1999)

Unreached people's group -- There is no viable indigenous church movement with sufficient strength, resources and commitment to sustain and ensure the continuous multiplication of churches Wagner, 1999).

VCC -- Victory Christian Center, a charismatic-style mega-church with more than 13,000 members and consisting of many departments and special outreach ministries.

VWM -- Victory World Missions, a separate ministry of Victory Christian Center (VCC). It oversees the world missions activity of VCC, including the short-term missions program, Victory Teen Missions which does many international short-term missions and crusades, the International Victory Bible Institute (IVBI) system, which now has more than 150 affiliated overseas Bible schools, and the Victory World Missions Training Center (VWMTC), a missionary training program.

WCE -- World Christian Encyclopedia, Oxford University Press, a major source of world missionary statistics.

VWMTC -- Victory World Missions Training Center, a two-year missionary training program operated in Tulsa, Oklahoma. VWMTC is one of the activities of Victory World Missions (VWM), which in turn is a separate ministry of Victory Christian Center. At the present time, VWMTC is considered one of several specialty tracks of the Victory Bible Institute (VBI). VBI is also a separate ministry of Victory Christian Center.

CHAPTER II

LITERATURE REVIEW

The Influence of Philosophies of Education on Religious Adult Education

Introduction

More missionaries than ever are engaged in religious adult education endeavors throughout the world. A few examples include international Bible schools, vocational training centers, literacy education, and basic life skills. All these are specialized forms of adult education. That means they likely operate under the influence of one or more of the leading secular philosophies of education, whether or not the program administrators realize this. This is significant, as Darkenwald and Merriam (1982) acknowledged the large contribution of churches to organized adult education, and this still holds true early in the 21st century (Anthony, 2001).

In this section, the history and on-going development of religious education is briefly reviewed and how this field of educational practice has been influenced by the leading philosophies of education. It is helpful for the adult religious educator to be aware of secular philosophical influences along side of biblical foundations.

I attempt to establish that adult religious education has been influenced more by the liberal arts tradition than any of the other philosophical orientations, while acknowledging that religious adult education has also been influenced significantly by the other philosophies, although to lesser degrees. A large religious institution's various program offerings may even have embedded within them underlying elements of all the

leading philosophical orientations. But the liberal arts tradition is still the leading influence.

Any stated preference for a particular philosophical orientation to education is likely to meet with disagreement. This is understandable due to the pluralism of adult education programs and the wide variety of thought among practitioners. Darkenwald and Merriam (1982) stated that, "the philosophy of education involves the systematic examination of assumptions that underlie practice." Also "institutions and movements and philosophies have evolved from different socio-cultural contexts" (p. 35). Thus, there is no single comprehensive philosophy of education, and as long as the pluralism exists, various philosophies will continue to be in conflict with each other.

Secular Philosophical Orientations to Adult Education.

Elias and Merriam (1995) listed the liberal education tradition as one of six distinctive broad traditions of philosophy, as espoused by their leading proponents, the other five being: progressive adult education (John Dewey), behaviorist adult education (B. F. Skinner), humanist adult education (Carl Rogers), radical adult education (Paulo Freire), and the analytic philosophy of adult education (R. S. Peters). Benson (2001 listed postmodernism and existentialism as other competing philosophies, but Elias and Merriam would probably list these under humanism. Phenomenology would probably fit best under analytic philosophy.

The liberal education tradition is among the leading philosophical orientations to adult education, the one that I feel supports religious adult education the most. It is defined as follows:

> Liberal Adult Education has its historical origins in the philosophical theories of classical Greek philosophers, Socrates,

> Plato, and Aristotle. This liberal tradition was adopted and adapted in the Christian schools in early, medieval, and modern times. It became the predominant educational theory in the Western world and is still a strong force in educational thought today. The emphasis in the tradition is upon liberal learning, organized knowledge, and the development of the intellectual powers of the mind (Elias & Merriam, 1995, p. 9).

Elias and Merriam (1995) recognized that the liberal education tradition went by other names such as classical humanism, perennialism, and rational humanism, along with the religious version of neo-Thomism, named after the Catholic theologian and philosopher, Thomas Aquinas. To avoid confusion, this discussion follows the definition and nomenclature given by Elias and Merriam.

The other philosophical orientations have influenced adult religious education to lesser degrees, although they influence secular education considerably. For example, the progressive movement, focusing on learning from experience as applied to student-centered education and vocational education, greatly influenced education in the U.S. during the first half of the 20th century. This was due in large part to the theories of John Dewey (Darkenwald & Merriam, 1982; Reed & Prevost, 1993).

The humanistic movement, based on the philosophy of existentialism and humanistic psychology, emphasizes self-actualization, freedom and autonomy in learning, plus self-directedness (Elias & Merriam, 1995). The influence of this orientation is highly prevalent in public education today, which is strongly opposed by many religious educators because of its perceived excesses of permissiveness (Anthony, 2001). Behaviorism is practiced in learner-controlled environments such as in military and industrial training, and competency based learning (Elias & Merriam, 1995).

Radical adult education has been associated with Marxism, socialism, and left-wing Freudianism. After its leading proponent, Paulo Freire (1970), it focuses on mobilizing people for responsible social action and also for improving literacy through group dialoguing methods (Elias & Merriam, 1995). The methodology of this orientation has helped to form an educational framework for liberation theology, one of the leading theological movements in recent years, and also for renewed emphasis on the training of lay ministry workers (Reed & Prevost, 1993).

Foundations of the Liberal Tradition

The liberal tradition, with its concept of a truly educated person, is based on the ancient Socratic idea that an intellectual education as the best way to produce good and virtuous men. This was to be attained through a rigorous well-rounded curriculum. In the early and medieval Christian church, Christian faith and Greek-style rational inquiry, were combined, due to the influence of Augustine, Aquinas, and others (Elias & Merriam, 1995; Lawson, 2001).

This tradition takes the stand that throughout history, human beings have retained essentially the same nature regardless of changes. As such, men are rational, spiritual, and moral beings, and the improvement of the human condition requires fullest possible development of these rational (intellectual), spiritual, and moral characteristics (Hutchins, 1953).

According to the liberal tradition, a person educated in this tradition possesses wisdom (both practical and speculative), moral values, a spiritual or religious dimension, and aesthetic appreciation of beauty in nature and of the fine arts, with some liberal educators adding also a Christian spiritual worldview (Elias & Merriam, 1995). The

learning of science and technology are necessary to satisfy present needs, but a liberal education still provides a broader education rather than education only in vocational training or science and technology.

Furthermore, a liberal education is more than just information gathering. It involves synthesizing it into organized knowledge, which means grasping systematically the subject matter in such a way that can be communicated to others and applied to other bodies of knowledge (Elias & Merriam, 1995).

Present Influence of the Liberal Tradition on Religious Adult Education

The liberal education tradition is apparently alive and well, at least in its applications in contemporary Christian adult education. Gangel (1993), Lawson (2001), and Thigpen (2001) surveyed the increasing multiplicity of contemporary Christian adult education programs at the end of the 20th century. The growing missions movement has encouraged the development of Bible institutes and colleges for training adults to evangelize in a variety of settings. Training is also provided for short-term missions where youth and young adults go to serve others and develop themselves spiritually. There is also training of youth pastors to meet the ministry needs of youth and children.

All these programs strive to inculcate moral and spiritual values, as well as strong communicative skills and other related skills, in keeping with the liberal arts education tradition. Progressivists might point out that these programs are mainly pragmatic in nature because of the positive social benefits they provide. But the primary objective of these programs is the attainment of spiritual values; the provision of social benefits is secondary (Anthony, 2001; Reed & Prevost, 1993).

Lawson (2001) noted other new innovative, more focused forms of religious adult education include single adult ministries, men's ministries (e.g., Promise Keepers), special care ministries like nursing home ministries, and the use of church settings for parent training and marriage enrichment. Colleges, seminaries, and in-house church training programs are responding to this demand of more focused religious adult education than in the past. Also, the increasing secularization of society has generated a counter reaction of more religiously oriented families to desire more church training to strengthen the family, partly through providing more religious instruction for their children. The Internet medium has become increasingly used for religious adult instruction.

The aging of the population has resulted in more leisure time of retirees for religious instruction (Gangel, 1993; Lawson, 2001). All these forms of Christian adult education have their roots in the liberal education tradition, although elements of progressivism may help drive some of these programs.

Benson (2001) noted the present practice of two versions of the liberal tradition: essentialism and perennialism. Essentialists, in rejecting progressivism, insist that education should convey a body of knowledge and skills from the past for present generations. This body of knowledge should be taught sequentially and accumulatively within a highly disciplined and rigorously organized curriculum. Perennialism follows the Aristotelian concept that people are rational beings and that schools are places where people should grow intellectually. As with the essentialists, there is a prescribed classic body of knowledge that is highly valued and should be imparted because its principles are lasting and always relevant. Consistent with these views, Bible seminaries and Christian-

affiliated four year universities, while recognizing the need to learn science, still value the content of a traditional liberal arts curriculum In conclusion, this particular philosophical orientation continues to strongly influence the expanding field of Christian adult education. The 20th century advocates of this view included Adler and Mayer (1968); Benson (2001), and Hutchins (1953).

Historical Prototypes As Influenced by the Liberal Tradition

The literature abounds with examples of historical prototypes that incorporated the liberal tradition of adult education (Elias & Merriam, 1995, Nakosteen, 1965, Power, 1991, Knowles, 1977). For brevity's sake, this writer reviews a few examples of only those historical prototypes of Christian adult education that followed the philosophical orientation of the liberal education tradition while incorporating some aspect of cross-cultural adaptability and training.

Early Beginnings

The liberal arts tradition has been around for a long time, far longer than the other competing philosophies. The roots for this type of training go back at least to the late 2nd century. At this time, catechumenal schools were established to refute heresy and also offer theological training. In 179 AD, Pataenus established a school at Alexandria, Egypt that included much of the prevailing Greco-Roman philosophy, as well as classical literature, languages, and other academic disciplines. This was to equip the Christian believer to converse with educated nonbelievers and share the gospel with them across different cultures (Lawson, 2001).

In the last half of the 4th century AD, Augustine, a major leader in the early Christian church, accepted Greek liberal learning as an important part of religious

education (Elias and Merriam, 1995). His curriculum featured involving the student in the learning process through dialogue (Lawson, 2001). Hesselgrave (1980) noted that Augustine developed rhetoric to a high level among his students, which was a forerunner centuries later of effective cross-cultural communications on the part of missionaries.

During the medieval period of the church, the 11th and 12th centuries saw the growth of cathedral schools and their development into universities. The curriculum of the universities was broadened to include the seven liberal arts (*trivium:* grammar, rhetoric, dialetic; *quadrivium:* arithmetic, geometry, music, astronomy), plus civil law, geography, medicine, and classical languages. The highest level of medieval Christian philosophy was the system of Thomas Aquinas, who borrowed heavily from Aristotelian logic to strengthen church doctrine (Elias & Merriam, 1995; Lawson, 2001). To some degree, these events brought about some cultural and political unity throughout Europe at this time (Power, 2001).

Renaissance and Reformation Eras

As part of the Catholic Counter-Reformation movement, Ignatius established the Jesuits as a strong missionary and educational arm of the church. His educational theory still relied heavily on the liberal education tradition. The Jesuit schools offered some of the best education available at that time, featuring teacher training. New Jesuit teachers were required to undergo internships and also to be skilled in dialogue, debate, and speeches. Through Jesuit missions reaching out to Asia and the New World across a diversity of cultures, Jesuit colleges and universities were established all over the world. The Jesuits adapted classical education to the service of religion with remarkable success (Elias and Merriam, 1995; Lawson, 2001; Power, 1991).

For two hundred years after the Protestant Reformation, there was little mission activity by the Protestant churches. But the work of Comenius (1592-1670), a Moravian bishop and teacher, help lay the foundations for future Protestant missions. He established schools throughout Europe with his conviction that education should be available for all and that education should be used to solve the world's ills, as well as shaping human character. His influence spread throughout Europe and to the American colonies. He has been called the Father of Modern Education (Elias & Merriam, 1995; Lawson, 2001; Power, 1991). Thus, Progressivists might also lay claim to him as an early antecedent.

Colonial Period

Developments in European educational practice, especially in France and England, carried over to the American colonies during the Colonial period. The single most important instrument for intellectual activity in the colonies at that time was the church itself (Knowles, 1977). The liberal tradition was transferred to the colonial colleges beginning with the founding of Harvard College in 1636. Harvard only had a dozen students at the beginning, and it was really only a finishing school in comparison with its European counterparts, but eventually it grew into a full-fledged university, and the other colonial colleges copied its liberal arts type curriculum and emphasis on developing Christian character. The aim of the curriculum was to prepare future church and government leaders, and most of its graduates went on to the ministry (Elias & Merriam, 1995; Power, 1991). Knowles (1977) felt that since the emphasis of Harvard at its beginning was on ministry training, it "had nothing to do with adult education" (p. 5),

although he acknowledged its institutional form had important implications for future adult education.

Also during the American Colonial period, beginning about 1720, was the first Great Awakening, a series of religious revivals. Christian adult education was influenced in two ways. First, there were more informal Bible studies. In addition, more people felt called to serve the needs of others while promoting spiritual growth. The result was the establishment of various denominational colleges, such as Dartmouth, Brown, and Princeton, through various leaders, most notably Jonathan Edwards. A similar cycle occurred during the Second Great Awakening in the early 1800's (Lawson, 2001).

Halle and Herrnhut – Antecedents of Mission Schools

Meanwhile, during the rise of the German Pietist movement, the University of Halle was established in 1694 in Denmark, and August Hermann Francke eventually became its head. The school, while incorporating liberal arts, was given unusual autonomy as an institution and also its professors were allowed to pursue individual research. As such, it was regarded as a forerunner of modern institutions of higher learning. There was also less emphasis on the classical languages of Greek and Latin and more on contemporary foreign languages (Lawson, 2001; Power, 1991). Halle was also a center of 18th century evangelism and foreign missions. From the Halle school of missions, many missionaries went to diverse places like Greenland, India, and the Virgin Islands (Tucker, 1983).

One of the students who attended Halle and was greatly impacted by the experience was Count Ludwig Zinzendorf (1700-1760). He was the founder of the Moravians and, as the overseer of a world-wide network of missionaries, did much to

advance the cause of Protestant missions during the 18th century (Lawson, 2001). Out of proportion to their small numbers, there were more Moravians that went on the mission field at that time than the combined number of Protestants and Anglicans for the two previous centuries. He established schools after the Halle model and personally instructed missionary trainees at his headquarters at Herrnhut in Germany. He required that they undergo instruction in: reading, writing, arithmetic, foreign languages, the classical languages, geography, medicine, and history. He further enjoined them to live among the local people on the mission field, share their same life-style, and teach the gospel in a culturally contextual manner (Tucker, 1983). Thus, Zinzendorf pioneered the prototype of the modern Bible institute and missionary training center that incorporates cross-cultural training.

Developments During the 19th Century

During the 19th century, there were new historical prototypes of adult religious education that reflected the influence of the liberal arts traditions. These events included various parachurch ministries like the Sunday School Union and Chautauqua (Elias & Merriam, 1995; Knowles, 1977; Lawson, 2001). But a new philosophical orientation appeared, the Progressivist movement that reflected the changing times.

The rise of progressivism in America during the last part of the 19th century had its roots in pragmatism and the theories of Charles Pierce, William James and others, and there were earlier roots during the Enlightenment with Rousseau, Comenius, and others (Elias & Merriam, 1995).

The rise of Darwinism and its emphasis on the scientific method, especially inductive methods in arriving at new knowledge, were other factors leading to

progressivism. This orientation represented a major break with the traditional liberal arts philosophy. Thus, reason, experience, and feeling replaced tradition and authority as ways of determining truth. The movement emphasized centrality of experience, student-centered learning, problem solving, and social reform of society. John Dewey refined these theories and became a major influence on American education for the first half of the 20th century (Elias & Merriam, 1995; Reed & Prevost, 1993).

The social, political, and economic factors that spawned the new philosophy were the rise of industrialization and urbanization, coupled with mass immigration to America. All this created social problems that traditional religious adult education was unprepared to meet. Thus, many believed in the power of education oriented to problem solving or meeting everyday needs to solve the ills of society, in forms such as public education, vocational education, and community education. Universities increased secular subjects and programs while decreasing liberal arts programs and preparation for the ministry. The highest ideals of progressivism were that education perpetuated democracy and that education functioned best in a democracy (Elias & Merriam, 1995; McKinney, 1997; Reed and Prevost, 1993).

In regard to religious education, progressivism influenced it, giving rise to the Y's as a form of community education. Also, Reed and Prevost (1993) noted that the progressivist orientation influenced Sunday Schools, Vacation Bible Schools, Bible study groups, etc, to move away from focusing exclusively on Bible content to programs emphasizing activities or meeting specific needs.

There was another major movement in the 19th century that represented a break from the liberal arts orientation, the social gospel. The social gospel occurred with the

Second Great Awakening and revivalism, and the movement in turn influenced these events. Frederick Maurice in Europe, plus Walter Rauschenbusch and Josiah Strong in America were among several who founded and led the social gospel movement. It was to address the ills of the Industrial Revolution where a small elite upper class of industrialists benefited greatly from improved production at the expense of the working people, particularly women and children (Fishburn, 1981, McKinney, 1997).

The proponents of the movement felt that traditional Christianity was unresponsive to the needs of the working class poor. They believed in two gospels: individual salvation and also a social gospel to Christianize the world and make it more habitable, merciful, and brotherly, because the capitalistic economic system now deterred righteousness. God's kingdom needed to be established on earth for the sake of justice and equitability for all (Ludsten, 2004).

Therefore, sin was not only an individual issue, but it also existed at societal level. Salvation was the opposite of selfishness. It was love put into action for one's fellow man, requiring a change in attitude toward society. The way to redemption was to practice a gospel of environmental reform demonstrated by social works, thus giving rise to a social Christianity (Fishburn, 1981; Handy, 1966; McKinney, 1997).

From this movement arose increased social consciousness, which spawned institutions like the Salvation Army to serve the needs of the growing urban masses. Slavery was abolished; first in Britain, and then in the U.S. Missions work was impacted too, although sometimes from an ethnocentric point of view. There were some leaders of the social gospel, such as Josiah Strong, who felt that God had appointed the Anglo-Saxons to free world peoples from cultural bondages while delivering the gospel

message. This view coincided with expansion of the British Empire and American Manifest Destiny. But not all supporters of the social gospel agreed with this view, and so the issue of imperialism divided the movement (Thigpen, 1999; Zwick, 2003).

Also, many fundamentalist leaders, such as leading revivalist Dwight L. Moody who was the founder of the prototype Moody Bible Instititute in 1889, rejected the social gospel, feeling strongly that the primary objective of delivering the gospel message was to win souls. Once a person was saved, the social problems would be a matter of natural concern and would thus be addressed (McKinney, 1997).

The social gospel movement reached its peak in the first two decades of the 20th century, but declined with the beginning of the Great Depression. Handy (1966) concluded that the social gospel left a lasting reminder to American churches to maintain social consciousness.

Another important development at the end of the 19th century, partly as a reaction to the social gospel, was the founding of the first modern Bible institutes and mission training centers. This movement is covered in the next major section of this literature review.

Continuing Influence of the Liberal Tradition in the 20th Century

The early 20th century also saw the establishment of the Religious Education Association (REA) (1903) to promote sound educational doctrine in the churches and religious instruction in the public schools. There was also the advent of Vacation Bible School (Lawson, 2001).

Initiatives in mid-20th century included Youth For Christ (YFC), started near the end of World War II, which expanded internationally and offered training in youth

ministry. Youth With A Mission (YWAM) was founded in 1960 for providing teenagers and young adults with evangelical and cross-cultural missionary training and sponsoring mission trips to places around the world (Lawson, 2001).

There has also been the recent growth of media evangelism and creative forms of ministry brought about by media and communications technology. Using the Internet as an instructional medium, there are many kinds of Christian adult instructional programming on the web that offer everything from a certificate to a graduate degree in divinity or missiology (Thigpen, 2001).

How the Liberal Tradition Contributes to Training Missionaries

In recent years, adult religious education has faced new challenges, brought about by developments such as the aging of the Baby Boomer generation, increasing cultural diversity, the waning of the traditional family, the influence of humanistic practices throughout adult education, and the fast pace of changes in general (Anthony, 2001). However, I believe that the philosophical orientation of the liberal tradition to adult education will remain intact as a major influence on Christian adult education, including the training of missionaries. A few examples substantiate this point.

In the past, the philosophical orientation emphasized the development of high levels of morality and spirituality through a classical-type education. Secondly, this philosophical orientation also valued communication, written and oral, especially oral in terms of dialogue, debate, and speech making, because a missionary typically engages in much oral communication, especially speech making (sermons and lectures) across cultural boundaries (Dodd, 1987).

Also the liberal arts tradition valued the learning of languages, both classical and contemporary. Today, Bible schools and missionary training centers encourage their students to learn foreign languages toward the goal of better cross-cultural adaptability, as language is central to cross-cultural communication (Dodd, 1987).

The liberal arts orientation to adult education additionally placed a high premium on the rational processes and intellectual development, to render the person educated in this manner to be able to grasp the main concepts of a body of knowledge in an ordered synoptic manner. This learning approach was also accompanied by an intellectual curiosity to learn new things, to unravel mysteries, to decipher the unknown (Elias & Merriam, 1995). Thus, the ability to learn new things on one's own (self-learning) in a strange setting also serves to enhance a missionary's success.

Lastly, the liberal tradition of adult education aimed in the past at creating an intellectual class of statesmen who would serve their nations well (Elias & Merriam, 1995). Today, that translates into servanthood for the missionary. An attitude of service goes a long way toward insuring success on the mission field.

History of Bible Institutes

A summary of the Bible institute movement is helpful to clarify the research problem of this study. Apparently, there is not as much written on the Bible institute movement as for other categories of educational institutions, although it has had a signficance influence on adult religious education. The leading reason for this is "that its educators have been too preoccupied with their mission of preparing students for world-wide ministries to give much attention to describing themselves or analyzing their

practices" (Witmer, 1962, p. 16). Also, the topic is difficult to write about because of the diversity of the institutions within the movement (Thigpen, 1999).

In fact, documented accounts of the movement appeared only in recent years. The first two accounts were master's theses by J. W. Cook (1930) and Lenice Reed (1947), as cited by Witmer (1962), Thigpen (1999), and Shelton (2004). Other leading works on the subject include Witmer (1962), Brereton (1990), McKinney (1997), andThigpen (1999). Witmer and Brereton wrote the first two published books on the subject. Brereton's work was a more of a descriptive history than Witmer's, as she was outside the movement.

At the end of the 19th century, many Bible institutes and mission training centers were established in the U.S. The underlying forces in the late 1800's that stimulated this movement were industrialization and urbanization which led to much social upheaval on both sides of the Atlantic, and the times were also marked by the desire for genuine spiritual revival (Thigpen, 1999). This era also saw the rise of publicly supported schools at all levels in the U.S. especially the growth of secondary schools, colleges, vocational schools, and the general growth of secular adult education (Elias & Merriam, 1995; Witmer, 1962).

There was a perception on the part of many Protestant evangelicals that the universities and colleges no longer provided sufficient biblical grounding (Brereton, 1990).The evangelical revivals at this time also created a desire for more in-depth Bible training and a need for more trained laymen. Many church leaders in the U.S. also felt that seminaries were not producing enough missionaries to meet the demands of world missions (McKinney, 1997).

Antecedents for the movement in Europe date back to the pietist Moravians in the 18th and early 19th century. The Gossner Mission in Germany which was founded in 1842, trained, and sent out 141 missionaries (Witmer, 1962). Charles Spurgeon's Pastors' College was founded in 1861 for those who were semi-literate and poor in resources. The focus of the European training schools was on brief, practical training for laypersons in order to get them quickly to the mission field (McKinney, 1997).

Another antecedent was the East London Institute for the Home and Foreign Missions, founded in 1872 by Dr. H. Grattan Guiness. The purpose of the school was to increase the number of missionaries for people who had the desire to go on missions but lacked funds to attend more formal schools and also to train people to develop their particular talents for practical home missions. This school inspired Dr. A. B. Simpson and renowned Chicago evangelist Dwight L. Moody to start their own Bible institutes along that same format (Thigpen, 1999; Witmer, 1962).

The U.S. Bible institutes began in 1882 with the founding of the Missionary Training Institute by Dr. A. B. Simpson in New York City. The 12 enrolled students were taught by two teachers. The three departments of the curriculum were focused on theology, general courses, and practical ministries that included Sunday School leadership, homiletics, evangelism, and music (Witmer, 1962).

This was followed closely by Lucy Drake Osborn and her founding of the Union Missionary Training Institute in her hometown of Niagara Falls, New York in 1885 (McKinney, 1997). In 1886, D. L. Moody started the Bible Institute for Home and Foreign Missions in Chicago, later known as Moody Bible Institute. Eighty students enrolled the first year, followed by almost 2,000 more in the next ten years (Witmer,

1962). A. J. Gordon founded his Missionary Training Center in Boston in 1889. This school gave practical and biblical training to men and women who felt called to missionary service (McKinney, 1997).

The original purpose of the schools was to train laymen and laywomen, not to train pastors or ministers (Thigpen, 1999). The school attracted mature adults who had not had the opportunity for formal seminary training in their youth, but still wanted to do traditional practical ministry or missionary work. Typically, a majority of the students were women who were not allowed to enroll in Bible seminaries or could only be admitted on an unequal basis with men (Brereton, 1990).

These Bible institutes were founded to counteract the movements of Darwinism, liberalism, and the social gospel and also as a result of the Sunday school movement, revivalism, and expanding world missions (McKinney, 1997, Shelton, 2004). Many social activist Protestant ministers of that era turned to the social gospel or to Progressivism to address the social ills of church and society. But the more conservative Protestants felt that spiritual renewal was the answer, and in-depth Bible training at the lay person level was part of the solution (Brereton, 1990).

By 1915, there were more than 30 of these schools distributed throughout the U.S. They did not see themselves as competing with Bible seminaries, but rather as supplementing them (Thigpen, 1999; Shelton, 2004). The original training focus of the U.S. Bible institutes had been to prepare lay people for ministry in the local church. During the next few decades, the scope of training was expanded to include the professional preparation of ministers and missionaries for full-time ministry (Thigpen, 2001). The rise of the Faith Mission movement at that time coincided with the Bible

institute movement. This was because many of the denominational and independent mission boards were unable to provide training to the many lay persons who were willing to commit their lives to world missions (McKinney, 1997).

From 1916 to 1929, about 30 more Bible institutes were established and were not restricted to any denomination or geographic area. While there was no standardization of curriculum yet, the general traits of the instruction were:

1. Evangelical type theology.
2. Instruction centered around an English language Bible.
3. Emphasis on practical Christian service.
4. Strong emphasis also on world missions.

At this time, some of the schools began moving into specialized ministries such as publishing and radio ministry. Also, some schools began making a transition from a Bible institute with an emphasis on training lay people to a college that would train people for full-time service as pastors or missionaries (Thigpen, 1999; Witmer, 1962). With the latter kind of schools, curriculum became lengthened from two year programs to three or four years, because students now were more credit conscious and degree oriented.

The definitions and descriptions of the terms *Bible Institute* and *Bible college* were used interchangeably from that time to the present. To further add to the confusion, institutes were often also referred to as seminaries. In the U.S., the term *seminary* refers to a graduate school of theology. The original definition of a Bible school was a Bibliocentric, short-term, practical and theoretical training of the Bible in the English language to prepare lay people to assist pastors at home in the ministry or become

missionaries abroad. The Bible institute had wide meaning as a one to three year program of practical Bible-centered training (Shelton, 2004).

As the movement progressed, the Bible institute and Bible college came to mean two different things (Witmer, 1962). The original definition of the Bible institute remained unchanged. But during the period of standardization, the term Bible college came to mean a four year degree program whose "primary aim is to prepare students for Christian ministries and church vocations" (p. 25). One to two years of general education were added to the curriculum. By 1969, the Accrediting Association of Bible Colleges (ABC) redefined the term to include professional and general studies with added degrees such as business or social work (Thigpen, 1999).

Between 1930 and 1947, there were 48 new Bible institutes established (Thigpen, 1999; Witmer, 1962), bringing the total to more than 100. The first attempt at standardization of curriculums occurred with the founding of the Evangelical Teacher Training Association (ETTA), later renamed the Evangelical Training Association (ETA). This association set some educational standards for the Bible institutes, Bible colleges, Christian liberal arts colleges and seminaries. Seventeen years later, the Accrediting Association of Bible Colleges (AABC) was founded as an accrediting agency of Bible institutes, schools, and colleges. The AABC considered an accrediting agency a necessity, as it shifted its focus from institutes to train lay leaders to colleges that train professional ministers and missionaries.

In the period of 1947 to 1969, the number of Bible institutes, colleges, and seminaries continued to grow as both the ETA and AABC built up their membership. Also, large denominations, such as the Lutheran Church Missouri Synod and the

Southern Baptist Convention (the largest Protestant denomination in the country), started developing their own extensive Bible institute systems (Thigpen, 1999).

In the past 25 years, the Bible institute movement has been affected by several factors, some negative, others positive. The austere economies of the 70's and 80's saw many schools fail financially while others merged in order to survive. Also, the 80's saw a drop in the number of college-age youth, which adversely affected enrollment in Bible institutes. Thirdly, the rise of Christian diploma mills eroded the good reputation of Bible institutes, although extension study programs became regulated. On the positive side, the explosion of the charismatic movement, the establishment of Bible institutes in local churches and groups of churches, plus renewed interest in the traditional-type Bible institute have resulted in new proliferation of Bible institutes throughout the country and around the world (Thigpen, 1999). Shelton (2004) found in her survey that there are now almost 1500 total Bible institutes in the U.S, including the ETA and AABC member schools.

History of the Victory World Missions Training Center (VWMTC).

There is no official written history of the VWMTC. What follows is based on information gained from interviews with VWMTC graduates and also from personal conversations with a few key leaders. Until the past four years, there were no official statistics for the number of graduates down through the years since it was founded in 1982, although a rough estimate is around 1,000.

Victory Christian Center itself was founded in 1979 by its present senior pastors. Three years later, the VWMTC was begun with the vision of eventually having a

Victory-affiliated missionary in every country of the world. Victory Bible Institute (VBI) was also begun but remained separate from VWMTC.

The school has been housed in four different locations during its history and now operates at its present location in South Tulsa at the T. L. Osborn Building, which it shares with VBI. There have been a total of nine directors. The leading reason for this high turnover is that the directors were active missionaries who desired to return to the mission field after two or three years in the directorship position.

In the early years of the school, the classes went all day long and lasted only 12 weeks. The instruction had some structured content and assigned readings which focused on the biblical mandate for missions, but the preponderance of instruction was provided by guest speakers, most of whom were missionaries on furlough. Students were expected to not work, to be debt free, and go on mission soon after finishing the school.

In 2000, there was a major shift in the school format. It became a two year program, after the format of specialized mission training programs of contemporary Bible institutes. Classes were conducted on the half day, thus allowing the students time for employment. The school was integrated with VBI which provided core Bible foundation courses. Students could enroll either part-time or full-time. The school marketed those who preferred to do short-term mission trips as well as those oriented toward the traditional long-term mission assignment.

With these new measures, enrollment increased markedly. VBI is a member of the Oral Roberts University Educational Fellowship (ORUEF) which is aligned along charismatic lines. It membership is made up charismatic private Christian schools, Bible institutes, and Bible schools.

Adult Learning

The discussion now turns to a traditional survey of American adult education, because it is within the framework of the U.S. adult educational establishment that missionaries are trained. But it is difficult to precisely define adult education and learning in this country because the practice of adult education covers a broad spectrum of institutions, programs and applications, and it ranges from formally structured activities to informal self-directed learning endeavors. One classic definition of adult education is:

> Adult education is a process whereby persons whose major social roles are characteristic of adult status undertake systematic and sustained learning activities for the purpose of bringing about changes in knowledge, attitudes, or skills (Darkenwald & Merriam (1982, p. 9).

Merriam and Caffarella (1991) also noted that adult learning, even self-directed learning, seldom occurs in isolation from the world in which one lives. "What one wants to learn, what is offered, and the ways in which one learns are determined to a large extent by the nature of the society at a particular time" (p. 5). This is not only true in technologically advanced societies, but also in developing countries where missionaries are sent out to minister, teach, and train in some specific culturally contextual setting.

Merriam and Brockett's (1997) broad, all-encompassing definition of adult education incorporated adult status: "...as activities intentionally designed for the purpose of bringing about learning among those whose age, social roles, or self-perception define them as adults," (p. 8). There is a wide variety of adult education activities, ranging from the formal classes conducted by professional adult educators at organized institutions of learning to informal small groups of learners and individual self-directed learners (Darkenwald & Merriam, 1982). There is likely more informal learning

taking place than formal learning. Research indicates that most adults undertake at least one or more independent learning efforts each year, which are self-directed and individualistic in nature, and there is considerable informal learning taking place each year by small groups whose members learn from each other. This is true not only here in the U.S., but perhaps more so in many developing countries where opportunities for formal education are available to relatively small percentages of the national population.

The Overlap Between Religious and Secular Adult Education

The above definitions of adult learning were developed mainly for secular, non-religious settings. But, I believe these foundations apply just as much to religious education and training. Thus, the curricula of Bible schools and missionary training centers fit within the scope of adult education, even though they are special forms of adult education (Gangel, 1993), and adult education practices are as deeply integrated in church settings, as well as in the secular arena. Missionaries may also encounter similar overlaps on the mission field, except across greater cultural divides.

Western-based Theories and Models of Adult Education

Merriam and Brockett (1997) commented about the recent trend of theorists reconsidering the currently popular cognitive-based adult learning theories and models – such as adragogy, self-directed learning, experiential theory, personal transformation, and critical learning theory.

There is more consideration now being given to the overall social context in which learning takes place. This is because a problem with these theories and models that they represent white, middle class, male-dominated, individualistic perspectives on learning from a Euro-North American ethnocentric bias (Merriam & Brockett, 1997).

They likely need modification in order to be successfully applied across cultures. As a starting point, brief reviews are provided about three of these leading theories that might have application to the mission field, experiential learning, self-directed learning and perspective transformation. Then follows a consideration of how these theories might be modified to fit the socio-cultural conditions of developing countries.

Experiential Learning

Experiential learning refers to constructing learning out of making meaning from experience. It has its roots in the Progressive educational philosophy of John Dewey, which drew from the pragmatist philosophy. It emphasized the key role of experience in learning (Merriam & Brockett, 1997).

According to Merriam and Brockett (1997), "It is not so much the accumulation of experience that matters" (pp. 152-153). It is how learners attach meanings or make sense out of the experience that matters." But they also noted that not much empirical research has been done in experiential learning, while citing a few studies that have been done in experiential learning in the workplace and experiential learning gained from life experiences.

Felder (1996) summarized many of the learning style models that have been developed to theoretically understand experiential learning. One of the best-known models of experiential learning is that of Kolb (1984). It is presented as a four stage cycle consisting of: (1) gaining new kinds of *concrete* experiences; (2) engaging in *reflective* observation that allows one to attach meaning to the experience; (3) gaining an *abstract* conceptualization that allows one to develop a theory about the experience; and

(4) *active experimentation* which allows one to try out the theory in actual practice to verify it and solve problems at the same time (Merriam & Brockett, 1997).

Each of these four characteristics of learning reflects a different kind of learning environment and also represents different strengths of learners. For example, a favorable environment for learning from experience is consistent with a concrete-learner style; a perceptual approach represents learners who search for meaning; abstract learners take a logical systems view approach; and learners who tend toward active experimentation are those who are oriented toward problem solving (Merriam & Brockett, 1997).

The Kolb Learning Style Inventory (LSI) psychometric instrument is used to determine one's preferred learning style. Most formal classroom instruction favors the abstract learner (Felder, 1996), even though the LSI reveals that many people have preferred learning styles other than abstract learning.

However, the results of the LSI may be influenced by cultural factors. In a cross-cultural study of the learning styles of accounting students (Auyeng & Sands, 1996), the learning styles of accounting students from Hong Kong (collectivistic life style) were found to be more abstract and reflective, while less concrete and active than their individualistic Australian counterparts who tested out to be more concrete and active and less abstract and reflective.

Current important applications of experiential learning theory include simulations, role-playing, internships, case studies (Brookfield, 1995; Merriam & Brockett, 1997). Many universities now grant credit for adults' experiential learning (for example, past military service). In this study, the VWMTC training program includes much practical hands-on learning in assigning student groups the tasks of planning outreaches and

learning experientially on a trial and error basis. The two-month international internship is another experiential learning situation in the missionary training program.

Brookfield (1995) acknowledged the role of experiential learning in different cultural settings, but cautioned about exclusively relying on accumulated adult experience as the defining characteristic of adult learning. First, he felt that experience is not a neutral experience, but it is culturally framed and shaped according to language, cultural, and moral perspectives. Secondly, "the quantity or length of experience is not necessarily connected with its richness or intensity" (p. 6). For example, a person performing a repetitive task for many years might not necessarily grow in knowledge after the first year of that experience.

Self-directed Learning

Missionary trainees are encouraged to be self-directed learners, apart from formal instruction, in order to better prepare for the subsequent assignment (Peterson, Aeshliman, & Sneed, 2003). In fact, most adult learning takes place outside formal classroom activities and training programs. "Learning on one's own is the usual way adults go about to acquire new ideas, skills, and attitudes. In addition, it is a major deliberate learning effort which the learner himself or herself is responsible for most of the day-to-day planning about the learning project" (Tough, 1979, p. 2). Self-directed study is a "form of study in which learners have the primary responsibility for planning, carrying out, and self-evaluating their own learning experiences" (Merriam & Caffarella, 1991, p. 41).

The idea and practice of self-directed learning can be traced back a long ways in history, but the current emphasis on the concept was initiated by Tough and his landmark study in 1979. He defined a learning project as a deliberate effort to gain new skills or insights to improve skills, to gain knowledge, or to change in some other critical way.

The motivation was often related to employment. Tough (1979) found in his study of self-directed episodes of 66 adults that 68 percent of all learning activities were planned, carried out, and evaluated by the learners themselves, that it was not uncommon for some adults to devote 700 hours or more annually to self-learning projects, and that most adults undertake at least one new learning project each year.

There has been much discussion about what constitutes self-directed learning. Tough and Knowles (1975) seemed to approach the topic toward systematic design and participation in learning projects. Knowles (1975) stated that the term refers to a process in which "individuals take the initiative with or without the help of others, diagnosing their learning needs, formulating learning goals, ...choosing and implementing appropriate learning strategies, and evaluating learning outcomes" (p. 18). As implied in this definition, not all self-directed learning takes place individualistically or in isolation from others. Kerka (1999) noted that members of small learning groups can uplift each other and establish collective self-direction.

Merriam and Brockett (1997) and Hiemstra (1994) cited various writers who criticized the restriction of self-directed learning (SDL) to the design and participation of learning projects. Critics suggested that the full meaning of SDL must also incorporate the internal state of the learner and the social context in which the learning takes place. Hiemstra (1994) also referred to his past efforts in collaboration with Brockett to develop their PRO (Personal Responsibility Orientation) model that would synthesize many aspects of the topic of SDL. The PRO model had two related dimensions: (a) self-directed learning that recognized the teaching-learning relationship suggested by the Knowles definition, and (b) learner self-direction that expresses the internal state of the learner that motivates him or her to take primary responsibility for the learning. The model also incorporated the social context of SDL.

In view of the expanding research on SDL, Hiemstra (1994) divided this research into three categories: (1) SDL learning projects research using methodology similar to that of Tough; (2) quantitative SDL survey instruments, like the Self-Directed Learning Readiness Scale (SDLRS) developed by L. M. Guglielmino (1977); and (3) qualitative SDL research using in-depth qualitative study methods to develop rich detail and meanings to more fully describe SDL. One version of the SDLRS is the Learning Preference Assessment (LPA), a 55 item test developed for self-scoring (Guglielmino & Guglielmino, 1991) to determine one's readiness for self-directed learning.

Kerka (1999) discussed the many issues and controversies surrounding SDL research. She suggested that SDL research and practice should acknowledge both individual and collective goals for learning, consider whether or not SDL is emancipatory, and the effects of new technologies. She cited research in certain countries where the greatest gains through SDL were gained only by the upper classes.

Hiemstra (1994) noted that SDL is becoming more prominent in the workplace and also that Internet already is enhancing SDL, although not everyone has access to the Internet. Guglielmino and Guglielmino (1994) claimed a high correlation between SDLRS scores and job success. Piskurich (1993) suggested many strategies for promoting SDL in the workplace. Jones (1994) suggested portfolios as one way to encourage SDL in the formal classroom.

Also there may be a strong connection between SDL and behavioral traits. Chuprina's study (2001) found a positive correlation between the Self-Directed Learning Readiness Scale (SDLRS) and cross-cultural adaptability of expatriate business managers. Thus, there may be a similar positive connection between SDL and success on

the mission field. Those missionaries, who take the initiative to learn away from the classroom the language, culture, and customs of a target cross-cultural audience will likely do well. On the other hand, the missionary may not find much SDL among local nationals on the mission field, because of constraints of collectivistic-style cultures that lean toward collaborative learning.

Transformative Learning

Introduction.

The theory of transformative learning refers to the process of how adults make meaning of their experiences to facilitate growth and learning (Taylor, 1998, Merriam & Brockett, 1997). The theory examines the mental analysis of an individual's experience and how one interprets the experience, re-evaluates and revises the old frames of reference, arrives at a new point of view, and transforms it into action. "It is not so much what happens to people, but how they interpret and explain what happens to them that determine their actions, their hopes, their contentment and emotional well being, and their performance" (Mezirow, 1991, p. xiii).

Mezirow (1991, 2000), stated that the principal goal of adult education is reflective and transformational learning, because it helps learners become autonomous thinkers who formulate their own values, goals, meanings, and purposes, rather than rely uncritically on those of others. Also education leads to change – "changes in the amount of knowledge people have, changes in skills and competences, changes in the way we communicate and understand each other, changes in our sense of self, and changes in our social world" (Cranton, 1996, p. 160).

This theory is relevant to the research topic because missionaries endeavor to bring about profound change in individuals within their target audience on the mission field. In turn, the operators of missionary training centers strive for significant change to

take place among their students. Some new students may arrive at the school already having undergone impacting change. Others may be profoundly changed by the school experience, while others may not undergo significant change until their first mission trip after completion of training. The theory should help understand and interpret these processes of profound personal change.

Leading Models.

Since first introduced by Mezirow in 1978, the topic of transformative learning has "developed into a comprehensive and complex description of how learners construe, validate, and reformulate the meaning of their experience" (Cranton, 1994, p. 22, Imel, 1998). According to Taylor (1998), the body of transformative theory now has three leading models:

a. Perspective transformation, with Jack Mezirow as its leading proponent for the past 25 years. Much of the theory is based on a constructivist approach, critical theory, and deconstructivism. Mezirow's brand of transformative learning is attained through rational and conscious mental processes (Cranton, 1994).

b. Transformative education or individuation, as developed by Boyd &andMeyers (1988). He viewed learning as "an intuitive, creative, emotional process" (Imel, 1998, Grabove, 1997, p. 90). His work was based on analytical depth psychology borrowed from the theories of Carl Jung (Taylor, 1998).

c. Freire's view of social transformation (Taylor, 2003) through conscientization or the raising of the various levels of consciousness to promote social action (Mezirow, 1991).

This discussion focuses mostly on Mezirow's model of perspective transformation, followed by a shorter treatment of Boyd's model of transformative education, but Freire's model will not be discussed in depth.

Brief History of Transformative Learning Theory.

In 1975, Jack Mezirow and his associates from Teachers College, Columbia University conducted a three-year study of re-entry college women. Mezirow and his group used structured interviews with a total of 83 women who were enrolled in 12 different college re-entry programs, all of whom had undergone some major epochal life event (Mezirow, 1991).

Mezirow and his colleagues detected a process of change in these subjects beginning with a disorienting dilemma – after which old ways of thinking and acting were no longer workable – through a process of challenging and revising previously held suppositions. This eventually led to newly defined roles and ways of implementing them, plus also re-defining personal relationships. Mezirow used the term "perspective transformation" to describe the process (1991). Cranton (1994) referred to it as "personal transformation." Mezirow's study was followed by other researchers who reported similar results. He noted that the subjects often turned to religion for solace, but eventually learned to depend on themselves as well.

Based on Mezirow's research, Cranton (1994) encouraged adult educators to use the theory to help learners to engage in transformative learning. She believed that transformative learning techniques could help empower and foster autonomous thinking in learners. Elias (1997) combined Mezirow's theory with organizational development theory to propose various models of transformational learning in a corporate environment.

Mezirow's Constructivist/rational Approach to Transformative Learning.

Taylor (1998) said Mezirow's model was abstract in nature, idealized in its assumptions, and grounded in the nature of human communication. As a theory of adult developmental learning, it portrayed learning as the process of using a prior interpretation to construct a new, revised interpretation of the meaning of one's experience in order to guide future action. This model borrowed from Habermas' communication theory

(Habermas, 1971) to explain changes in meaning structures across three defined domains of learning: the technical (empirical knowledge governed by technical rules); the practical (social norms); and the emancipatory (self-knowledge/reflection) (Cranton, 1994; Mezirow, 1991).

Meaning Schemes and Meaning Perspectives.

On these constructivist and rationalist foundations, Mezirow described transformative learning as offering an explanation for changes in meaning structures. *Meaning structures* are culturally defined frames of reference that are made up of two components: meaning schemes and meaning perspectives. *Meaning schemes*, the smaller component, are "made up of specific knowledge, beliefs, value judgments, and feelings that constitute interpretations of experience" (Mezirow, 1991, pp. 5-6). They are also "rules, roles, expectations, and expectations that govern the way we see, feel, think, and act" (Cranton, 1994, p. 24).

A *meaning perspective* is a general frame of reference, world view, or personal paradigm (Taylor, 1998) that consists of "a collection of meaning schemes made up of higher order schemata, theories, propositions, beliefs, prototypes, goal orientations, and evaluations" (Mezirow, 1990, p. 2). Mezirow went on to say:

> Meaning structures refer to the structure of assumptions within which new experience is assimilated and transformed by one's past experience during the process of interpretation. They involve the application of habits of expectation to objects or events to form an interpretation... Meaning perspectives are also the distinctive ways an individual interprets experience at different stages of moral ...and ego development...Meaning perspectives involve criteria for making value judgments and for belief systems...Most meaning perspectives are acquired through cultural assimilation, but others, like positivist, behaviorist, Freudian, or Marxist perspectives may be intentionally learned ...Others are stereotypes which we have unintentionally learned...Perspectives provide *principles* for interpreting...Meaning perspectives are, for the most part, uncritically learned in childhood through the process of socialization, often in the context of an emotionally charged relationship with parents, teachers (Mezirow, 1991, pp. 2-3).

Also "they provide us criteria for judging or evaluating right and wrong, bad and good, beautiful and ugly, true and false, appropriate and inappropriate" (Mezirow,1991, p. 44). They "mirror the way our culture and those individuals responsible for our socialization happen to have defined various situations" (p. 131). Thus over time, these meaning perspectives: become more ingrained in our psyche, changing them becomes less frequent, and we become dependent on them to rationalize a confusing world. They help explain events in everyday life, but they also reflect biased cultural and psychological assumptions. Thus, a subjective worldview based on these meaning perspectives can constrain us and distort our thoughts. They help to validate our experiences, but at the same time, they can skew our reality (Taylor, 1998).

Meaning structures are changed through three different processes of learning (Cranton, 1994): instrumental learning (task-oriented problem solving based on procedural assumptions); communicative learning (understanding what others mean in communication); and self-reflective learning (understanding ourselves). These learning processes were based on Habermas' three domains of learning (Habermas, 1971; Mezirow, 1990).

Classification of Meaning Perspectives.

The general definition thus far of a meaning perspective is that it is a frame of reference or a set of expectations based on past experience (Cranton, 1994). Mezirow (1991) differentiated three kinds of meaning perspectives: *epistemic*, *sociolinguistic*, and *psychological*. These perspectives often arise from uncritical acceptance of someone else's values (Mezirow, 1991), as clarified in the next paragraph.

Epistemic meaning perspectives are those relating to knowledge and the way we use it. For example, a person accustomed to thinking concretely and focusing on details to a task at hand develops an epistemic perspective that subsequently hampers him later in thinking abstractly or in global terms. Sociolinguistic meaning perspectives are based on people's social norms, cultural expectations, cultural background, spoken language, religious beliefs, family upbringing, and relationships For example, a woman who lives in a culture, where her role is clearly subordinate to men's, will have a sociolinguistic perspective in which her learned self-helplessness is often re-enacted. Psychological meaning perspectives are the ways people see themselves as unique individuals – their needs, inhibitions, anxieties, and self-based perceptions. Thus, a person who felt unloved as a child may have a psychological perspective that includes lack of self-worth (Cranton, 1996). In summary, our meaning perspectives evolve according to what we learned (epistemic perspective), how we were raised (sociolinguistic perspective), and our psychological development (psychological perspective) (Cranton, 1994).

Distortions in Meaning Perspectives

Since our meaning perspectives determine the way we look at the world, it is vital that we critically examine their underlying assumptions. But most of us have not examined our meaning perspectives critically, so it is likely they are distorted (Cranton, 1994). A distorted meaning perspective as one "that leads the learner to view reality in a way that arbitrarily limits what is included, impedes differentiation, lacks permeability or openness to other ways of seeing, or does not facilitate an integration of experience" (Mezirow, 1991, p. 118).

Mezirow (1991) discussed these distortions, which for the most part coincide with his three above-defined categories of meaning perspectives. Distorted assumptions often

occur during reasoning processes. There are also distorted assumptions associated with epistemic, sociolinguistic, and psychological meaning perspectives. Cranton (1994) added one more category: distortions of inter-related meaning perspectives, as she believed that meaning perspectives couldn't be rigidly compartmentalized.

For the sake of brevity, we summarize these categories of distorted meaning perspectives. The distorted assumptions in the reasoning process refer to errors of reasoning and logic, which occur both in instrumental and communicative learning, but more in the former than in the latter (Mezirow, 1991).

In regard to distorted epistemic meaning perspectives, Mezirow (1991) listed various errors that could occur during the various stages of developing reflective judgment. He identified three types of distorted epistemic premises. One was assuming propositions are meaningful only if they can be verified empirically. The second was assuming that a phenomenon, law, or institution that is created by social interaction was immutable and beyond control. The third was using concepts descriptive in nature as prescriptive.

Then Mezirow (1991) listed many types of sociolinguistic meaning perspective distortions. These included language-based distorted assumptions, such as using non-inclusive language which might constitute sexist labeling through portraying women in an unfavorable light. There was also distortion through selection – that is, seeing only what we want to see. Mezirow also observed that people can have a constrained or unconstrained view of humanity. A constrained view would mean that the person has a limited view of other people, and in an extreme perception may believe that nothing can be done to uplift people or improve the general human condition. In addition, a person's social and cultural background provides an obvious source of distortion, especially the current society or culture that one lives in. When people move to another cultural setting, they will usually resocialize themselves to bring about comfortable readjustment.

If critical reflection is involved, then transformative learning has taken place; otherwise it is just an uncritical adaptation.

While identifying different kinds sociolinguistic meaning perspective distortions, Mezirow (1991) examined Freire's concept of conscientization. Freire defined it as the process by which learners achieve a deepening awareness of both the sociocultural reality which shapes their lives and of their capacity to transform that reality through action (Freire, 1970). Freire defined four levels of consciousness, the first three of which keep the oppressed peoples in Third World countries in various states of servitude to the oppressors. The fourth or highest level of consciousness enables people to participate in dialogic reasoning to question old invalid assumptions and become empowered to bring about social change for the better. Mezirow's theory does call for emancipatory learning, but did not go quite as far as Freire in calling for overt broad collective social action (Mezirow, 1991). But in Mezirow's model, a lack of consciousness or a low level of consciousness about the condition of social oppression would qualify as a kind of sociolinguistic meaning perspective distortion.

Distortions of psychological meaning perspectives include: distortions based on past educational experiences, past life experiences, personality variables, or one psychological type. For example, some one who failed courses during adolescence or was severely criticized by teachers or parents subsequently had a distorted assumption about learning ability. In this connection, self-concept or self-esteem (or the lack of it) may consitute the largest source of distortion in this category (Cranton, 1994; Mezirow, 1991). Thus, there are five categories of distortions.

Changes in Meaning Perspectives or Perspective Transformation.

Having discussed many aspects of meaning perspectives, we now realize that "meaning perspectives operate as perceptual filters that organize the meaning of our experiences" (Taylor, 1998, p. 7). So when we have a new experience, our meaning perspectives act like a sieve through which each new experience is interpreted and given

meaning. The new experience is either assimilated into the meaning perspective to reinforce it or maybe it modifies the meaning perspective a little. So what happens when we come upon a radically different experience that challenges all the underlying assumptions and beliefs of the meaning structure? It is either rejected or the meaning perspective is transformed to accommodate the new experience. A transformed meaning perspective is equivalent to a new meaning perspective.

Transformations in meaning perspectives occur through epochal events, triggered by a life crisis or major transition, resulting in a sudden dramatic, reorienting insight. Or they may be incremental involving a progressive shift of transformations that result in changes of habits of mind (Mezirow, 1995, 2000), but the former scenario is the more typical situation of perspective transformation. Either way, they represent shifts in worldview (Elias, 1997). But perspective transformation experiences may be painful and stressful to the learner because they question deeply held personal values and threaten one's own sense of self (Mezirow, 1991). However, personal transformations need not always be painful. Trigger events can sometimes be positive events, and "for the confident, well adjusted learner, the experience can easily be positive ...joyous, exhilarating, enlightening.." (Cranton, 1994, p. 77). A perspective transformation results in a more fully developed and functional frame of reference, one that is more inclusive, differentiating, permeable, critically reflective, and integrative of experience (Mezirow, 1990, 1995; Taylor, 1998). Perspective transformations can be easily understood in the light of other people's experiences, such as the revised worldview of a missionary after completing his first mission assignment in a remote location.

The Stages of Perspective Transformation.

Based on his landmark 1978 study, Mezirow (1991) inductively identified 10 phases of perspective transformation of perspective transformation, starting with the disorienting dilemma. This is followed by: self-examination with feelings of guilt or shame, critical assessments of life-long held assumptions, recognition of discontent and

sharing with others going through the same thing, exploration of new options for new roles and relationships, planning of a new course of action, acquiring knowledge needed for new roles, trying out new roles, building of competence and self-confidence in new roles, and re-arranging of one's life to fit the new perspective.

Mezirow's research and the replicative research of others on perspective transformation documented the trauma of change in coping with unresolved difficulties. But usually the subjects succeeded in overcoming the major crisis and became satisfied with their major life changes. The difficulties of the subjects typically included stalling, backsliding, compromising, and failure to bring about self-change. These usually occurred at the beginning of the process when the participant was forced to analyze all the old formerly held beliefs and assumptions and also at the point of commitment to reflexive action (Mezirow, 1991).

Centrality of Experience, Critical Reflection, and Rational Discourse.

Three other important features of Mezirow's theory were centrality of experience, critical reflection, and rational discourse (Mezirow, 1998). First, the learner's experience constituted a starting point in the transformation process. (Mezirow, 1995). The experience was viewed as socially constructed. Thus, it could be deconstructed and reflected upon, leading to planning significant action.

Secondly, critical self-reflection of one's assumptions is a key process among these three themes (Mezirow, 1998). With Mezirow, critical reflection of assumptions (CRA) is the distinguishing characteristic of adult learning, as it only happens during adulthood maturity. CRA refers to questioning the integrity of assumptions and beliefs based on prior experience, often occurring in response to an awareness of a contradiction in our thought patterns and habits of mind. In essence, we realize something has happened that is not consistent with what we believed before as true (Taylor, 1998). "Reflection is the process by which we change our minds...the process of turning our attention to the justification for what we know , feel, believe, and act upon" (Mezirow,

1995, p. 46). In the case of transformative learning, the critical review of self-assumptions (CRSA) is a key to changing one's worldview. Through CRSA, we become free from cultural distortions and constraints to acquire a perspective transformation.

The last essential element to finalize perspective transformation is rational discourse, in which at least some discussion group members are undergoing personal transformative learning. It is used "when we have reason to question the comprehensibility, truth, appropriateness (in relation to norms), or authenticity (in relation to feelings), of what is being asserted or to question the reliability of the person making the statement" (Mezirow, 1991).

The adult teacher or facilitator's role is important during the process of rational discourse. In this stage, the adult facilitator fosters a coercion-free environment where all necessary situational information is available. The learner is free to weigh evidence, engage in open frank discourse with others, and is free to question one's own assumptions and those of others. The learner is also encouraged to accept the general consensus of others as valid (Mezirow, 2000). Through rational discourse, experience and critical reflection are shared, assumptions and beliefs are questioned, and meaning schemes and structures are ultimately revised.

Critique of Mezirow's Model of Transformative Learning.

There have been numerous criticisms of Mezirow's theory of transformative learning, some of them aimed at Mezirow's emphasis on rationality. Taylor (1998) cited many who agreed that rationality is a key element to transformative learning, but at the same time felt that critical reflection was over-emphasized. Taylor (1998) also felt that too much emphasis was placed on the role of the teacher at the expense of the role of the participant. Although teachers have an important role to help foster transformative learning, learners also share some responsibility for creating the conditions under which transformative learning can take place. In addition, Taylor (1998) and Imel (1998)

believed that not all learners are predisposed to engage in transformative learning and that not all learning situations lead to transformative learning.

Cranton (1994) also reviewed criticisms of the theory, one of which was that it failed to account for the cultural context of learning; it limits itself too much to white, masculine, middle class values. Cranton found this criticism surprising, since the model incorporated the influence of cultural contexts in causing distorted meaning perspectives (Mezirow, 1991).

Another major criticism was that the theory did not adequately address the necessity for social change like Freire. Mezirow's response was "perspective transformation may be individual, as in psychotherapy, group as in Freire's (1970) learning circles, or collective, as in the civil rights, anti-Vietnam war, and women's rights movements" (1990, p. 14). The implication is that through perspective transformation, adults may develop a more inclusive view of the world they live and feel less constrained to take appropriate action. But Mezirow felt that the decision to take broad social action is one the learner must make, not the educator (Mezirow, 1991), although the educator can help develop social awareness.

Boyd's Model of Transformative Education (Individuation).

A model, somewhat different from Mezirow's, looks at transformative learning as also "intuitive, creative, emotional process" (Grabov, 1997, p. 90), rather than just a rational process. Boyd and Myers' (1988) theory of transformative education (or individuation) was based on Jungian analytic depth psychology explored through small group behavior The model focused more on emotional, psychological, and spiritual dimensions of learning than was addressed by Mezirow (Dirkx, 2000).

Boyd and Myers (1988) stated that transformative learning "moves the person to psychic integration and active realization of their true being. In such transformations, the individual reveals critical insights, develops fundamental understandings, and acts with integrity" (p. 260). Thus while Mezirow argued that transformative learning only

happens with rationalistic critical analysis, Boyd and Myers' model proposed a worldview that was shaped not only by rationalizing assumptions consciously, but also by the symbols, myths, and archetypes stored within the unconscious part of the mind. Thus, transformative learning could also occur through an alternative process of grasping symbolic content and meanings that emerge from the unconscious, referred to as individuation (Elias, 1997). For example, a disturbing dream might cause one to alter an attitude, life pattern, or course of action.

Individuation was an "inner journey...that lifelong process of coming to understand through reflection the pychic structures of the inner self that makes up one's identity" (Taylor, 1998, p. 13). It involved differentiating and becoming aware of the presence of different selves within the individual psyche (Dirkx, 2000). For Taylor (1998), Boyd's view of transformation meant a fundamental change in personality that involved the simultaneous resolving of a dilemma and the broader expansion of consciousness resulting in greater personality integration. In this framework, a perspective transformation meant freeing one's self from unconscious content, cultural restrictions, and other patterns that deny full self-actualization. Boyd's model was more focused in helping one come to terms with the first half of one's life and bring about a meaningful integration within one's self for the second half of life. Boyd was more interested in resolving conflicts of the inner self, whereas Mezirow focused more on rational conflicts that arose from the individual's relationship with culture (Taylor, 1998).

Another feature of this model was a process of discernment, a holistic orientation that leads to contemplative insight, personal understanding of seeing life in a relational wholeness. It comes about through the activities of receptivity (listening), recognizing the need to choose or decide, and grieving (self-talk or dialogue with the unconscious during emotional crisis) (Taylor, 1998).

Grieving is a key condition for transformative learning and subsequent personal transformation (Boyd and Myers, 1988; Scott, 1997; Taylor, 1998). In fostering

transformative education, Boyd and Myers specified two requirements: seasoned guidance by an experienced mentor; and compassionate criticisms to assist the student to question their own reality in order to facilitate the process of discernment (Boyd and Myers, 1988).

Elias (1997) and Grabove (1997) suggested that Mezirow and Boyd's models compliment each other, "one emphasizing the critical, rational capacities of the conscious mind, the other emphasizing the appreciative capacities of the conscious mind and the symbolic content of the unconscious mind" (Elias, 1997). Intelligences can be intuitive, emotional, and spiritual as well as rational (Grabove, 1997). Due to individual personality differences, learners may prefer one style of transformative learning over the other or move from one style to another, depending on the situation. Grabove (1997) found that the "transformational learner moves in and out of the cognitive and intuitive, of the rational and the imaginative, of the subjective and the objective, of the personal and the social" (pp. 94-95). Although the two models may be in conflict, they show that both the rational and psycho-emotional qualities of the mind play a role in transformative learning. Thus, adult educators should show students how to use either approach, whichever is suitable to the student or the learning situation (Imel, 1998).

Application to the Study

Thus, transformative learning theory helps to frame the problem and purpose of this study, due to the inherent nature of missionary activities. In this setting of this study, there are three ways perspective transformations can take place among missionary trainees. First, the student may have already undergone perspective transformation before enrolling in the school. The enrollment was an outcome of the transformation. Secondly, some students may undergo perspective transformation as a result of the treatment effect of the two-year training program before the graduate goes to the mission field.

Thirdly, some students still haven't undergone perspective transformation until the first mission trip after completing the instruction. At that time, they finally experience worldview shifts on their mission assignments in vastly different cultural settings. Taylor's (1998) personal narrative of a Peace Corps worker in Honduras is reminiscent of how a new missionary enlarges and shifts a personal worldview.

These theories can also help explain how local nationals undergo personal change in embracing a particular religion, perhaps through missionary evangelizism or teaching. A triggering event often occurs that moves them to become truly changed persons with altered worldviews and different life-attitudes. The process of personal change in this particular sitution appears similar to the steps outlined by either Mezirow or Boyd in their respective models on the way to a perspective transformation, although the latter's model appears to match more closely a profound religious experience that has both rational and emotional aspects.

Thus, these theories of transformative learning help explain how a person can be held back from full self-actualization because of personal distorted perspectives. They also can motivate one to better understand the personal points of view of others. They help to provide insights of how people undergo a profound life-changing experience and also how they disengage from previously held assumptions and underlying beliefs. Ewert (2000) suggested that missionaries utilize these theories to help examine their personal assumptions and generate new ways of thinking before interacting cross-culturally with others who have different perspectives.

Taylor (2000) surveyed recently published and unpublished papers in the field of transformative learning, including 46 unpublished doctoral dissertations. Of these, only

one doctoral dissertation had to do with religious educational institutions, that of L. D. Bailey (1996) whose topic was Meaningful Learning and Perspective Transformation of Adult Theological Students. Her research setting was a well-known theological seminary. In a study on divinity major students at this institution, she found that more transformative learning took place than across any other defined categories of conceptual change, the others being assimilation, accommodation through integration, accommodation through restructuring. The same phenomenon might happen in a missionary training center.

Adult Education Practices Elsewhere in the World

The discussion thus far has focused on theories of adult learning formulated and applied in Western-style countries. Merriam and Brockett (1997) stated that in this era of globalization, adult educators in this country should adopt a worldview of education. This is so adult educators can recognize the commonalities and differences between adult education practices in this country and those practiced world-wide which in turn would enhance potential sharing and transferability of these practices; to better serve clientele of increasing cultural diversity both home and abroad; and to better recognize the contradictions between this society and others.

Broadly speaking, the goals of national adult education across the diversity of nations in regard to type of government, state of industrialization, educational infrastructure, and economic situation, are:

1. Second chance education for those who missed the initial offering, ranging for those seeking basic literacy to those desiring college entrance.
2. Role education including social role (for example, as citizen) and personal role (for example, as parent).

3. Vocational education to gain the skills and knowledge base needed for employment.

4. Personal enrichment education (Merriam & Brockett, 1997).

International educational delivery systems have been classified into three different categories: formal (institutionalized), nonformal, and informal learning (the spontaneous, unstructured learning that occurs among adults in the course of everyday life). Formal learning is more developed in industrialized countries, and informal learning occurs everywhere. Nonformal learning occurs outside the formal educational system and is more flexible and responsive to local needs, often for the purpose of addressing social inequities. Common forms of nonformal education include community-based development programs and popular education (Merriam & Brockett, 1997).

Ewert (1989) identified four types of nonformal education common to national education development programs in developing countries. The first was critical consciousness which drew upon Paulo Freire's philosophy, to raise the people's level of awareness of their circumstances through critical reflection and dialogue, leading in turn to empowerment and corrective action. The second type of nonformal education was education for mobilization, which seeks to mobilize the people to realize national goals, like a national literacy campaign. The third type was popular education which is intended to cause the people to value their own culture through forms of the performing arts and stimulate reflection, e.g., role playing, story telling, theater, musical productions, etc. The fourth type of nonformal education was integrated community development, a holistic way of solving community problems through changed behavior.

These types of nonformal educational programs have often worked because of the people's reliance in their own culture and culturally-based knowledge The participation in these programs and empowerment gained have changed individual lives as well as the communities (Ewert, 1989).

Adaptation of Western Adult Education Theories Across Cultures

The point has already been made that many of the leading adult education theories and models are biased toward Western-style ethnocentrism. Thus, these theories, while still useful, need to be modified before applying them across cultures.

In support of this idea, Brookfield (1995) stated that adult educators from the dominant American and Europe cultures should examine their assumptions and preferences for adult learning styles. He cited an example of Hmong mountain tribal people (a collectivistic people group) who prefer to learn collaboratively. Thus, they are not very good self-directed learners. However, they might be attracted by experiential approaches that emphasize learning from concrete experiences. He further noted that indigenous people prefer to learn from people of their own ethnicity.

These two observations have strong implications for missionaries teaching cross-culturally. Thus, missionaries should identify teaching methodologies that work best in a particular cultural setting as part of effectively mentoring local nationals to become teachers among their own people. Indeed the effectiveness of teaching, training, and mentoring cross-culturally depends greatly on recognizing the influence of culture.

Recent field studies further confirm this idea. Diof, Sheckley, and Kerhahn (2000), noted that the national educational establishment of developing countries is often guided by western educational theories. But in the everyday life at local community level, these theories don't work so well from a Western perspective. Instead, local adult learning is guided to a great extent by socio-cultural norms.

Based on their qualitative study of how village elders in Senegal, West Africa share their wisdom and knowledge with selected young adults, the authors arrived at

some interesting conclusions. The learning process most preferred by the villagers was demonstration, followed by hands-on reflective practice with feedback. The authors claimed this was not too unlike some Western theories of learning such as experiential learning, reflective or critical dialogue, active learning, and socio-cultural learning. But the big differences in adult learning in this setting was not so much the how, but *what* they learned (items of practical value in village life, *when* they learned (vocational knowledge was only learned in childhood), and from *whom* they learned (from the village elders). The authors further recommended that the national government conduct more training with the villagers using a participatory learning mode, to get more community involvement in the learning process.

Merriam and Mohamad (2000), conducted a qualitative study on how cultural attitudes shape adult learning among older adults in the Southeast Asia country of Malaysia. Based on their findings using comparative data analysis, they concluded that (a) older adult learning in Malaysia is informal and experiential; (b) learning is communal or collaborative; and (3) much of the learning is religious or spiritual in orientation.

In another qualitative case study, Cutz and Chandler (2000) were language experts who conducted a study on the failure of a national government-sponsored literacy program among the Mayans of western rural Guatemala. The intended purpose was to encourage this client group to learn the national language of Spanish in addition to their own dialect. There was lack of participation due to Mayan emic (intra-cultural perspective) attitudes: (1) Mayan adults have no further need to learn any new knowledge beyond childhood; and (2) participation in such a program brings about a sense of shame

in Mayan adults because of a perception on the part of their peers that they have abandoned their cherished culture. The missionary may likewise encounter a reluctance of older people in a particular cultural setting to join in a formal learning program. But, an informal program may solicit more participation.

Ewert (1998) borrowed from Freire's concept of critical consciousness and Mezirow's theory of perspective transformation to conduct community action programs in Zaire. He described how agricultural extension/community development agents in rural areas successfully used culturally-based metaphors, proverbs, and parables (borrowing from Freire's idea of codification) in community dialogues to stimulate self-initiative and positive action by villagers. This type of methodology provided a means for the people to externalize their frustrations about social and economic problems. Then through dialectics which involved a lot of story telling (parables, proverbs, and metaphors) to make a point, the participants progressed from feelings of hopelessness to understanding the origins and causes of the problems and moved on to mutually agreed upon solutions. The typical participatory learning session ended with increased enlightenment and new points of view (perspective transformation), more hope for the future and some sense of newfound empowerment (critical consciousness).

This methodology worked because the use of parables, proverbs, and metaphors had several strengths: they encouraged participation; they were culturally relevant to Zairian culture; they didn't require elaborate visual aides, just a fertile imagination; and they provided pleasurable entertainment. The limitations of the process were that they required skillful coordinators, an intimate knowledge of language and culture, were time consuming, and the transition of talking about the problem to taking effective action was

still difficult. Some participants in the process might want to take action immediately while others wanted to discuss the situation further (Ewert, 1998).

Thus, a missionary could benefit by gaining familiarity with leading Western theories of adult education. Then when arriving on the mission field, the missionary could refer to these theories to understand the preferred learning methodology and learning content, as influenced by local socio-cultural norms.

Communicating Cross-culturally in Missions Work

Just as with the first missionaries during the early history of the Christian church, a big challenge with modern missionaries is the requirement of effective cross-cultural communication. According to Kraft (1999), there is the necessity for teaching the Bible – and other bodies of knowledge- within the context of the local culture. Kraft felt that the gospel should be transmitted via contextualization within a new culture, rather than impose a Christianity that is dominated by foreign cultural forms with imported meanings.

In regard to intercultural communication, Dodd (1987) wrote:

> Since communication is a process, part of that process involves understanding the influence of culture upon such things as self-identity, values, patterns of speech, and nonverbal communication habits. If culture influences our communication, then obviously other people with we come into contact also have been influenced by their cultures. Differences in those cultures underscore the reason why we study intercultural communication (p. 3).

Dodd (1987, p. 6) formally defined intercultural communication as the " process of message interactions between one or more people in which a communication climate characterized by cultural differences influences the outcome of the communication."

Hesselgrave (1980) noted the importance of cultural awareness in cross-cultural ministry and stated that cultural differences were the greatest barrier to missionary

communication. He also emphasized the criticality of ministering specifically within the cultural worldview of a people group. He listed seven dimensions of cross-cultural communication that collectively acted like a cultural filter or screen. This assemblage of dimensions determines the way a message, encoded and sent by a missionary, will be decoded by a respondent of another culture. These seven dimensions included:

1. Worldviews – ways of perceiving the world.
2. Cognitive processes – ways of thinking.
3. Linguistic forms – ways of expressing ideas.
4. Behavorial patterns – ways of acting.
5. Social structures – ways of interacting.
6. Media influence – ways of channeling the message.
7. Motivational resources – ways of deciding (p. 164).

Hesselgrave (1980) felt that since the missionary has taken the responsibility of delivering the Christian message across cultural boundaries, the missionary then assumes the responsibility for bringing about cultural understanding in a contextual manner. To do this, the missionary must learn to communicate in terms of the above seven dimensions.

Hesselgrave (1999, 2000) subsequently discussed how the missionary can translate and communicate the biblical message into the language and forms that will make it understandable in the respondent culture. He described the "three culture communication" model. The missionary must realize that he or she must deal with two cultures other than his or her own. One of them is the Bible culture. The missionary must learn and view Scripture in its own original context and decode it in terms of his or

her own culture, and then transmit Scriptures to a respondent culture in ways that are contextually understood in that culture. The cultural differences or culture distance may be great among all three cultures. It is the missionary's job to break down this cultural distance. This is partly accomplished by learning about the respondent culture. Hesselgrave (2000) also discussed the challenges and methodologies of intercultural communication to mass audiences and through various kinds of media.

Dodd (1987) brought out that when the missionary initially attempts to communicate cross-culturally, he or she is evaluated by the receiving audience in the role as a communicator (communicator roles). These are very significant and often hold the key to future success. The communication roles include: communicator credibility (competence or perceived ability, character, and charisma); communicator intentions, communicator personality, and communicator receptivity (openness or resistance to new ideas). Nonverbal behaviors are important too. These include body language, eye movement or position, touching acts, proximity of distance, one's perspective of time, and paralanguage (nonvocabulary utterances that still convey meaning).

Thus in order to minister and teach effectively, both the short-term and long term missionary must be continual adult learners of the culture and language of the respondent culture -- before hand during their home-based training and immediately upon arrival and throughout the mission assignment, as well as become aware of the most effective intercultural methods of communication in the particular host country.

Theories and Instruments to Identify and Measure Cultural Patterns

The success of missionaries ministering cross-culturally depends also on the awareness of cultural pattern differences between the culture of the receiving country and

that of the sending country, the latter typically being the individualistic, time-oriented Euro-North American culture (Hiebert, 1985). The literature traces the development of cross-cultural pattern matching models to help expatriates adjust cross-culturally. A few are discussed here.

In one of the earlier works on cultural pattern matching, Hall (1976) defined high context and low context cultures. Low context indicates that meanings are transferred in explicit codes to make up for lack of shared values, i.e, meanings are determined by what is said, rather than what is said. This occurs in countries where individualism is preferred over collectivism and where backgrounds, meanings, and experiences are diverse. High context cultures rely heavily on non-verbal cues, contextual meanings, and shared meanings. These are found in countries where backgrounds and meanings are shared.

In another example of a model to help measure cross-cultural awareness, Hofstede (1980, 1991, 2001) developed a list of cultural dimensions that could be used to describe the ways in which cultures can differ. This was done based on extensive survey data extracted from questionnaire data conducted within several countries. He referred to it as the IBM model and designed the model for international business, economic, and sociological applications (Hofstede, 2001).

In Hofstede's original model (1980), the basic dimensions along which the dominant patterns of a culture could be determined included: power distance, uncertainty avoidance, individualism-collectivism, and masculinity-femininity. In this earlier model, He later added another dimensions in updating the model (Hofstede, 2001), long versus short-term orientation. These are defined in more detail as follows:

1. Power distance, which is related to the different solutions to the basic problems of human inequality. It reflects the degree to which the culture believes how institutional and organizational power should be distributed (equally or unequally) and how the decisions of the power holders should be shared (questioningly or unquestionally).
2. Uncertainty avoidance, which is related to the level of stress in a society in the face of an unknown future. It refers to the extent to which a culture feels threatened by ambiguous forces and the effort made to avoid them through establishing more cultural structure.
3. Individualism versus collectivism, which is related to the integration of individuals into primary groups. It describes the degree to which a culture relies on and has allegiance to the self or group. Collectivistic cultures tend to be group-oriented and maintain a large psychological distance between in-group and out-group members. In-group members are expected to have unquestioning loyalty to the group. Conversely, individualistic people do not see any difference between being in or out of the group; they value self-expression; they don't hesitate to speak out or use confrontational strategies while resolving problems.
4. Masculinity versus femininity, which is related to the division of emotional roles between men and women. This dimension is also the degree to which a culture values assertiveness, or caring for others.
5. Long-term versus short-term orientation, which is related to the choice of focus for people's efforts and activities – to the future or present.

Hofstede (2001) was able to empirically validate these dimensions, and each country could be positioned on the scale of each dimension. Each of these dimensions had predictors and a numerical index. For example, for the power distance dimension, Hofstede devised a Power Distance Index (PDI) where the predictors were climate, population, and distribution of wealth. Cultures with a tropical climate tended to have a higher PDI, as did also those cultures of greater population, and unequal distribution of wealth. High PDI cultures tend to be collectivistic while low PDI cultures tend to be individualistic.

In regard to the Uncertainty Avoidance Index (UAI), Hofstede (1980) found that high UAI cultures tend to develop many rules to control behaviors; such cultures are only now beginning to modernize. Conversely, low UAI cultures have already reached modernization are more stable and predictable in their rates of exchange. He also found that wealthy cultures tend to be individualistic, while impoverished cultures tend to be collectivistic. Also, cultures in cold climates tend to be individualistic, whereas cultures in warm climates tend to be collectivistic.

Hofstede (1991) also found that cultures differ in time perception, time perspective, and how people plan, organize, schedule, and plan. For each of the cultural dimensions he researched, he categorized the countries of the world according to how they fit into either end of each dimension. For example, the countries he ranked highest in collectivism were Guatemala, Ecuador, Panama, Venezuela, Indonesia, and Pakistan, which were also very poor countries. The countries he ranked highest in individualism were: USA, Australia, Great Britain, Canada, Netherlands, New Zealand, and Italy.

Morrison, Conaway, and Borden (1994) devised a cultural orientation model, which assists people in one-on-one communication interaction with people of different cultures. The three main components of the model were: cognitive style, how one thinks and processes information; negotiation strategies or how one makes decisions, and value systems which form the basis for individual behavior.

Each component had one or more bi-polar dimensions that makes it easy to determine which end of that dimension matches that person's cultural style. Thus, in the cognitive style dimension, people are either open or closed minded in seeking more information to base decision-making. Also, people either mentally process information associatively (making comparisons with past personal experiences, a type of experiential learning) or abstractly (extrapolating past data leading to thinking hypothetically), and people are either particularistic (personal relationships more important than laws or rules) or universalistic (obeying rules and laws over loyalty to relationships).

Lingenfelter and Mayers (1986) developed their Values Model to apply toward missionary cross-cultural ministry. The model was based on a survey questionnaire and a simplified list of six cultural dimensions that were designed to delineate the difference between a Western-style country with predominant individualistic personal styles and a developing country that would likely tend toward collaborative styles. These six bi-polar dimensions are listed as follows, with the first end position typical of collectivistic societies in developing countries and the other extreme typical of societies in individualistic countries:

1. Event orientation versus time orientation.
2. Person orientation versus task orientation.

3. Dichotomous thinking versus holistic thinking.

4. Status focus versus achievement focus.

5. Non-crisis orientation versus crisis orientation.

6. Concealment of vulnerability versus willingness to expose vulnerability.

The responses on the questionnaire determined the person's relative orientation along each of the bi-polar cultural dimensions. Then for the sake of self-assessment, the missionary determined his relative position in regard to each of the six cultural dimensions and plotted them graphically. The authors felt that a missionary ideally should be bi-cultural or oriented half-way on each of the bi-polar cultural dimensions, and thus have a personal bridge to both cultures.

Lingenfelter (1998) developed another model, based on his anthropolocial research . This was the group – grid model which considered the organization of cultures according to how individualized or group oriented they were (group orientation). Grid considered the specialization of roles within a particular society. This resulted in four different cultural frameworks: Authoritarian/Bureaucratic (strong group, weak grid), Hierarchist/Corporate (strong group, strong grid), Individualist (weak group, weak grid), and collective/egalitarian (strong group, weak grid). With this model, he could better evaluate the culture he was involved with and devise more effective cross-cultural strategies. For example, the Deni Indians of Brazil would best fit the Individualist quadrant (weak group, weak grid).

Cross-cultural Adaptability

From the literature, multicultural adaptation theory appears to be complex. Connolly et al, 2000) noted that one's cross-cultural adaptation is influenced by several

factors which are many faceted and multidimensional in themselves, such as economic conditions, personal perceptions, attitudes, language proficiency, and cultural self-identity. Another problem is the use of interchangeable terms resulting in their ambiguity, such as sensitivity, adjustment, adaptation, and effectiveness.

Field (1990) defined multicultural sensitivity as "sensivitivity to cultural issues and differences" (p. 62), which implies empathizing. Kelley and Meyers (1995) defined adjustment as "the general psychological well-being, self-satisfaction, contentment, comfort with and accommodation to a new environment after the initial perturbations which characterized culture shock have passed" (p. 9). They looked at adaptation as a more long-term process than cross-cultural adjustment. It involves not only the person's psychological well-being but also cognitive changes which bring about a new frame of reference. There are also social changes which include interaction with the host culture and changes of attitude that result in feeling more at home in the host culture.

Cross-cultural effectiveness is interchangeable with cross-cultural competence and cross-cultural success. This characteristic deals less with process and more with specific skills. Some of these skills include cultural empathy, communication skill, the ability to form and maintain personal relationships across cultures, the ability to deal with psychological stress, and having a nonjudgmental attitude (Kelley & Meyers, 1995).

Kelly and Meyers (1995) were interested in helping individuals explore their relative abilities to adapt well to new cultures. Toward that end, they explored extensively the research on cross-cultural adaptability and polled leading experts. They found that the large numbers of factors associated with cross-cultural adaptability could be condensed to four key components of cross-cultural adaptability: emotional resilience

(ER); flexibility and openness (FO); perceptual acuity (PAC); and personal autonomy (PA).

According to Kelley and Meyers (1995), Emotional resilience (ER) means the ability to tolerate strong emotional situations and also to cope with stress. Flexibility/openness (FO) is associated with a nonjudgmental attitude and an open mind to the perspectives and points of views of others. Personal acuity (PAC) is related to attentiveness to others (being a good listener) and also having a sense of empathy for others's situations. In addition, one also has the ability to recognize both verbal and nonverbal cues within the context of a social relationship within another culture. Personal autonomy (PA) is associated with one being able to maintain a sense of personal identity while confidently interacting with a host culture. Thus, the person is open to experiencing local people and culture without feeling threatened by the differences, nor wishing to abandon one's own cultural identity in favor of theirs. These four constructs describe some of the desired cross-cultural behavioral traits of missionaries.

CCAI Research

The Cross-cultural Adaptability Inventory (CCAI) is a 50 item pencil and paper self-assessment instrument that can be completed in 15 to 30 minutes. It is designed for personal use, providing feedback regarding an individual's ability to adapt cross-culturally prior to actually going abroad. It was designed to be culture general rather than culture specific. It is used for counseling and individual self-improvement. It was not intended for use as a selection tool (Kelley & Meyers, 1995).

This inventory, consisting of four sub-scales, measures emotional resilience, flexibility/openness, personal acuity, and personal autonomy. The overall reliability is

0.9, with internal consistency ranging from 0.68 to 0.82 among the four dimensions (Kelley & Meyers, 1995).

Using the results as a starting point, individuals and teams can engage in training exercises to build upon cross-cultural adaptability, and later re-take the test to see if there has been any significant improvement in their adaptability across cultures. Thus, it is ideal for pre-test-post-test type of experimental research design. It is one of several self-assessment instruments listed by the Society for Intercultural Education, Training, and Research (SIETAR).

Several research studies have been conducted to see if there is substantial improvement in cross-cultural adaptability on a test group after some kind of treatment, usually a training program or other kind of intervention or to see if there is significant correlation between some other variable and cross-cultural adaptability.

One of the earliest studies to use the CCAI instrument for multicultural research was by Field (1990) before the CCAI technical manual had yet been published. Her study investigated the effect of five weeks (45 hours) of multicultural counseling training on the multicultural sensitivity of a treatment group of graduate students at Indiana State University. The CCAI instrument, along with another instrument, the Inventory of Cross-cultural Sensitivity (level of cross-cultural sensitivity) was administered pre- and post-test. Two-tailed t tests were used to determine any statistical differences between the treatment and control groups at the .05 level. But no differences were found, and it was recommended that longer periods of treatments might be needed to produce greater changes in cross-cultural behavior.

In another pre-test-post-test design, Goldstein (1992) compared the cross-culturally adaptability of international sojourner students who received cross-cultural training with those who received no training. The purpose was to discover whether an in-depth cross-cultural experience soon upon arrival in the U.S. would enhance a sojourner's cross-cultural adaptability. Causal comparative analyses of t-tests and analyses of ANOVA were conducted on both the treatment and control groups, pre- and post-test, on each of the CCAI's four dimensions. Significance at the .05 level was reported for all eight comparisons and at the .01 level for three of the comparisons. These analyses demonstrated that cross-cultural training had a positive impact for sojourners on each of the four dimensions of cross-cultural adaptability. The researcher reported no evidence that variations of gender or country of origin was related to cross-cultural adaptability.

Also using a pre-test-post-test design, Majumdar, Keystone and Cuttress (1999) reported the results of their investigation to determine the effect of cultural sensitivity training on a newly arrived group of immigrant physicians at Ontario, Canada. Both experimental and control groups were immigrant physicians (24 in each group) who were licensed physicians and were beginning residency training. The experimental group was given 15 hours of cultural sensivity training, and both groups were administered the CCAI before and after treatment. The CCAI was the only survey instrument used in the study. Analysis of covariance revealed that there was significant improvement by the experimental group along the CCAI dimensions of flexibility/openness (FO) and perceptual acuity (PAC).

In a causal relationship study, Chuprina (2001), investigated the relationship between self-directed learning readiness and cross-cultural adaptability in expatriate

business managers. The researcher used the Self-Directed Learning Readiness Scale (SDLRS), designed by Guglielmino in 1977, the CCAI, and a demographic questionnaire as survey instruments. The sample group consisted of 56 business managers with extensive international experience while employed by Motorola. The researcher reported a positive correlation between self-directed readiness to learn and cross-cultural adaptability. Using the Pearson Product Moment Correlation Coefficient, she reported a strong relationship between the total SDLR score and the subscores on each of the four dimensions of the CCAI at the .05 level, 2-tailed. There was no qualitative data to back up the study. The conclusion was that the willingness to learn and the ability to understand self is related to one's ability to adapt successfully to another culture.

In view of these studies, the CCAI appears to be a valid and reliable instrument for reporting cross-cultural adaptability among various diverse groups of involved subjects in cross-cultural interaction. Chuprina and Durr (2003) reported that at least 25 studies had utilized this instrument for formal research.

CHAPTER III

METHODOLOGY

Overview of the Chapter

This project was a qualitative case study that was both descriptive and evaluative in nature to investigate in-depth the perceptions about the effectiveness of the cross-cultural adaptability training provided by a particular institution, Victory World Missions Training Center. Qualitative data was obtained from: interviews with VWMTC graduates who are still active missionaries, VWMTC staff members and adjunct instructors, a VWMTC student focus group, and documents. Supplementary quantitative data was obtained from two psychometric instruments, the Cross-cultural Adaptability Inventory (CCAI) and the Self-directed Learning Readiness Scale (SDLRS), and also from demographic questionnaires. The following paragraphs in this chapter further explain the methodology of this research design.

Qualitative Research

"Qualitative research is the collection and analysis of extensive narrative data in order to gain insights into a situation of interest not possible using other types of research" (Gay, 1996, p. 208). The data collection typically requires a long period of time and usually occurs in a naturalistic setting. That means the variables of interest are studies where and when they naturally occur, rather than in a researcher-controlled environment (p. 208). In qualitative research, the settings are naturalistic in that the researcher does not attempt to manipulate the program or its participants. Thus, a

naturalistic inquiry approach is useful in studying a program in how it varies over time as the program elements and participants change (Patton, 1987).

Qualitative methods also employ inductive logic, in which the investigator attempts to make sense of the data without having any pre-conceived expectations of the setting. Inductive designs begin with specific observations and build toward general patterns. The general patterns may lead to evaluation findings and from there on to theories, but the patterns and theories are grounded in the specific settings of real-world context (Patton, 1987). Related to inductive analysis, qualitative research often takes a holistic approach to understanding programs and situations as a whole. The investigator searches for the totality and unifying nature of particular settings, assuming that the whole is greater than the sum of the individual parts.

Strauss and Corbin (1990, p. 17) also defined qualitative research, as "any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantitative procedures". Thus, one of the major ways it differs from quantitative research is that it involves nonnumeric data, such as in the form of extensive written field notes taken on site, to provide in-depth descriptions about who or what is being studied (Gay, 1996). In answering the question, "Why do qualitative research?":

> Qualitative methods can be used to uncover and understand what lies behind any phenomenon about which little is yet known. It can be used to gain novel and fresh slants on things about which quite a bit is already known. Also, qualitative methods can give the intricate details of phenomena that are difficult to convey with quantitative methods (Strauss & Corbin, 1990, p. 19).

So, qualitative research methods can capture meanings of situations and processes in intrinsic, intangible, human ways that are not expressed by quantitative numerical-type data. Patton (2002) described some of the common applications of qualitative research:

program evaluations, basic research – especially as a source of grounded theory (i.e, theory that is inductively generated from field work) - and the writing of dissertations and theses. In the latter, qualitative methods serve as a form of personal inquiry to help the student better understand his or her own research findings.

Both qualitative and quantitative research approaches have relative strengths and weaknesses, but they can be used as alternative approaches and as non-mutually exclusive strategies. Accordingly, both qualitative and quantitative data can be gathered in the same study (Patton, 2002; Strauss & Corbin, 1990), although most research projects emphasize one approach over the other. In this study, the qualitative approach dominated through interviews, focus groups, and document collection, but the quantitative survey data of the CCAI and SDLRS instruments, and also the demographic questionnaire, supplemented the qualitative data.

Descriptive Research

As stated, this was a descriptive research study. Descriptive research was defined to:

> Represent a broad range of activities that have in common the purpose of describing situations or phenomena. These descriptions may be necessary for decision making or to support broader research objectives (Mason and Bramble, 1978, p. 31).

Gay (1996, p. 14) added that a descriptive study " answers questions about the current status of the subject...and reports things the way they are" (p. 14). Thus, descriptive research can also apply to qualitative as well as quantitative studies. The term "descriptive study " can be confusing and misleading because the data for a descriptive study is traditionally in numerical form and is often obtained from a questionnaire, attitude, opinions, and demographic information (Gay, 1996). But Mason

and Bramble (1978), Yin (1989), Merriam (1988), and Patton (1987) all mentioned the use of descriptive data obtained from various qualitative data gathering methods such as interviews and observations. Thus, it was still valid to classify this study as a descriptive study even though most of the obtained data was qualitative in nature.

Case Studies

This study used the qualitative case study approach. "A case study is the in-depth investigation of one 'unit', e.g., individual, group, organization, program, document, and so forth" (Gay, 1996, p. 219). The case study is just one of several ways of conducting social science descriptive research (i.e., non-experimental) within the social sciences, in addition to experiments, surveys, and historical research (Merriam, 1988; Yin, 1989). Case studies are the preferred method when "how" and "why" questions are being asked, the investigator has little control over the situation under study, and the focus is on some phenomenon in a real-life context. Thus, "Case studies, especially qualitative case studies, are prevalent throughout the field of education" (Merriam, 1998, p. 26).

From a missiology perspective, Hiebert and Hiebert (1987) also recommended the use of case study findings in understanding the problems missionaries face on the field and in generating classroom discussion material that supplements lectures, readings, and audiovisuals.

In addition, multiple sources of evidence are used in case studies (Merriam, 1998) such as interviews, observations, and documents (Merriam, 1988). Multiple sources of data make possible the desirable strategy of triangulation, which gives the researcher a more complete picture of what is being studied and also allows for cross-checking of data (Gay, 1996).

Another significant feature of case studies is that they focus on bounded systems (Merriam, 1998). This refers to a specific examination of an institution, program, person, issue, or process. In general, this refers to some specific instance drawn from a class (Merriam, 1988). Thus, case studies are *particularistic* in focusing on a specific situation or phenomenon. They are also *descriptive* in providing thick description of the phenomenon being studied. And they are furthermore *heuristic* – that is, offering insights into the phenomenon being studied. The philosophical foundation of a case study is derived from the qualitative paradigm rather than quantitative. Finally, the qualitative inquiry associated with a case study is *inductive* – focusing on interpretation, understanding, and process rather than being deductive or experimental (Merriam, 1998).

Qualitative case studies may be categorized in different ways. One categorization is based on the function of the discipline that is being investigated and lists them as *ethnographic* case studies, *psychological* case studies, *historical* case studies, and *sociological* case studies (Merriam, 1998). Merriam also offered another scheme based on the overall intent of the study, irrespective of the academic discipline, and divided them into: (1) *descriptive* which emphasizes a detailed account of the phenomenon under investigation; (2) *interpretative* which contain rich, thick descriptions to support or disprove a previously held theory; and (3*) evaluative* which involve description, explanation, and judgment.

This study took a combined descriptive and evaluative case study approach because the central issue is judgments about the effectiveness of the cross-cultural adaptability training provided by a missionary training program. In order to shed light on this particular type of training and its outcomes, an in-depth investigation was required.

According to Yin (1989), here are four ways that evaluative case research can be applied to an institution:

1. To explain the causal links in real-life interventions that are too complex for quantitative strategies.
2. To describe the real-life context in which an intervention has occurred.
3. To describe the intervention itself.
4. To explore those situations in which the intervention may have no clear set of outcomes.

In this study, the intervention was the VWMTC training program, with emphasis on how it enhanced cross-cultural adaptability among its graduates.

Perspective of the Investigator

A key concept in qualitative research is that the researcher is the primary gathering instrument (Lincoln & Guba, 1985; Merriam, 1998; Patton, 2002).

In this study, it was critical to gain access to the institution and the phenomenon to be studied, the potential interviewees, and the relevant documents. The best-planned topic is for naught, if the institutional leaders and gatekeepers don't allow the researcher to enter and gather the data (Rubin & Rubin, 1995). I was fortunate to have access to the study site, in this case a Bible school and its affiliated missionary training program.

My own missionary experiences, in advance of this study and also during it, helped me to enter the social environment of the study site with sufficient sensitivity and awareness to empathize effectively with the subjects of the study. Hammersley and Atkinson (1995), Lincoln and Guba, (1985), and Patton (2002) also discussed the advantages of having prior experiences or membership in the group being studied.

Before beginning this study, I completed two years on the mission field in a remote mountainous area in Northern Luzon, Philippines known as the Cordillera. There, I conducted a type of regular mission, i.e., ministering across a culture with the help of local nationals. I helped to start two Bible schools and did other forms of cross-cultural ministry among the indigenous Igorot mountain tribal people (Tauli-Corpuz, 2000). In retrospect, this field experience led me to this research topic.

Later, in the early phase of this study, I completed a short-term mission to a remote location in the San Blas Island chain off the Atlantic coast of Panama. There, I interviewed the resident long-term missionary in a very naturalistic setting. From this experience, I gained a better understanding of short-term missions work, which was one of the leading issues in the study.

At the study site (VWMTC in Tulsa, Oklahoma), I have been continuously enrolled in the VWMTC program, networked with several missionaries who are affiliated with Victory World Missions, and participated in ministries within the parent church. Thus, the building of personal relationships with VWMTC staff and students, plus affiliated missionaries, has proved valuable to this study. This insider status helped me to establish rapport with the interviewees, most of who were affiliated with Victory World Missions in some capacity, and thus they shared candidly during the interviews.

Documents

Qualitative researchers often supplement interviews and observations with document collection. A document may be an existing written or non-written record. It may enhance the researcher's overall understanding of the problem being investigated. The information contained in documents may or may not support data collected in other

ways and may even suggest new data to be collected. Documents may also reveal information not found by other means (Gay, 1996).

Merriam (1998) classified documents into the categories of public written records, personal records, physical trace material, and the researcher's own generated documents. Hammersley and Atkinson (1995) categorized documents as ranging from informal (such as personal letters and diaries) to formal documents, such as schedules, technical manuals, and reports. Miles and Huberman (1984) suggested using a document summary form for each document.

In this study, the kinds of documents that were collected from within VWMTC included, but were not limited to: class schedules, curriculum overviews, course syllabi, annual reports to supporting agencies, flyers of upcoming events, school catalogues, enrollment lists, and attendance statistics. Table I is a partial listing of the documents collected for this study.

Interviews

The personal interview is the most common form of qualitative information-gathering technique (Zemke & Kramlinger, 1982), although since so much interviewing is done badly, its credibility may be undermined (Patton, 2002). A typical qualitative interview:

> Is a one-on-one session in which the researcher asks a series of open-ended... questions. In addition to serving triangulation objectives, interviews have a unique purpose, namely, to acquire data not obtainable in any other way. There are certain things which simply cannot be observed, including (but not limited to) past events, events which occur outside of the researcher's sphere of observation, and mental processes (Gay, 1996, p. 223).

Thus, a qualitative interview is like a two-way conversation that builds on rules of conversation, but is essentially different from ordinary conversation in three ways: (a) an

TABLE I

LIST OF DOCUMENTS RELATED TO THE VWMTC TRAINING PROGRAM

Title	Source	Description

Flyer, VWMTC. Includes vision, purpose, goals, and accreditation statements.

VWMTC Annual Report, Executive Board Meeting 2003.

Victory World Missionss Missions Cell Directory 2003 – 2004.

VWMTC Class of 2003 Student Directory.

VWMTC Class of 2002 Student Directory.

VWMTC Class of 1999 Student Directory.

VWMTC 1st and 2nd Year Student Ministry Teams.

VWMTC Enrollment Application Packet.

VBI/VWMTC 20003-2004 Class Schedule, for both VWMTC 1 and VWMTC 2.

VBI 2003 – 2004 Academic Calendar.

VWMTC Immersion Weekend Packet, Camp Victory, October 3, 2003.

Packet, International VBI Directors Meeting, October 17, 2003. Includes listing of International Bible Schools, various departments within Victory World Missionss.

Quarterly Registration Package, VBI/VMTC. Includes listing of available classes, financial policies.

Various VWMTC course syllabi.

Various brochures describing the independent ministry organizations of some interviewees.

interview is a research tool, an intentional way about learning about people's feelings, thoughts, and experiences; (b) interviews are held between strangers as well as between acquaintances; and (c) qualitative interviews are guided by the researcher (Rubin & Rubin, 1995). Developing sensitive listening skills is also critical to effective interviewing (Merriam, 1998; Rubin & Rubin, 1995).

Sometimes, there is confusion in distinguishing quantified surveys from qualitative interviews. A qualitative interview is different from the survey questionnaire in which the responses can be quantified and analyzed with statistical techniques.

A qualitative interview captures more meaning, description, and detail beyond what mere numbers can convey. For example, historical interviews are useful when the historical past can no longer be repeated (Rubin & Rubin, 1995). Personal interviews can also extract the behavior, emotions, and feelings of the interviewee. The words actually said, nonverbal cues, and comments omitted by the interviewee can also be picked up by carefully listening interviewers to yield understanding and more meaningful interpretation of the world of the interviewee. Interviewers seek depth, detail, and richness, otherwise referred to as "thick description", for subsequent synthesis, analysis, and extraction of emerging themes and meanings (Rubin & Rubin, 1995). Merriam (1998) referred to richness as using words, pictures, and direct quotations instead of numbers to describe what the researcher has learned about the situation being studied.

Some advantages of interviews include: much useful information can be shared interactively in a relatively short time, the length of the interview is flexible, and the interviewer can shift the style and content of the interview to adjust to the situation of the

moment and the style of the interviewee. Disadvantages include: it is the most time-consuming and expensive way to get information; interviewees may not always answer the questions truthfully or candidly; sometimes it is difficult to control a structured interview; and interviewees are all too often chosen for their verbal ability rather than for the perspective they represent or the information they may possess (Zemke & Kramlinger, 1982).

Patton (2002) listed three categories of personal interviews:

1. Informal conversational interviews.
2. General interview guide.
3. Standardized interview.

The informal conversational interview is similar to a two-way personal conversation, equivalent to an unstructured interview. In the general interview guide kind of interview, the interviewer has prepared beforehand a set of questions. There is still flexibility to explore side issues and deviate from the question set, according to the spontaneity of the moment. The interviewer will ask each interviewee the same questions, but allow for clarification and unique points of view. In the more structured standardized interview, the interviewer adheres more closely to the list of prepared questions to allow for comparison of responses during the data analysis phase. Patton (2002) did not object to using combinations of these three approaches.

The interview classification scheme of Merriam (1998) corresponded closely with Patton's. Her three categories of interviews were: unstructured, informal; semi-structured; and highly structured, questionnaire driven.

The semi-structured interview type of Merriam (1998), which is synonymous with Patton's (2002) general interview guide type, was chosen for this study. This was because the objective of the interviews was to determine the relevancy of training in cross-cultural adaptability received by VWMTC graduates and how this training could be improved at VWMTC.

This technique ensured that the same basic lines of inquiry were pursued with each person interviewed, regardless of the interviewee's background. Yet this process also allowed for additional topics or areas within or between the questions to be explored, with the interviewer free to ask follow-up or probing questions. This technique enabled the interviewer to effectively limit the time and make more systematic the interviewing of a number of people. Three pilot interviews were conducted prior to the study to develop an appropriate set of guided interview questions.

Selection of Interviewees

The selection of interviewees in a qualitative study is not like drawing a random sample from a population with some defining characteristic, as in a quantitative study. In a qualitative study, the sampling is usually purposive, meaning that the sample is selected purposefully, because it is believed to be a rich source of data (Gay, 1996).

Interviewees should be selected carefully for their knowledge and experience in the area being studied, their willingness to talk, and their representation of different points of view (Rubin & Rubin, 1995). Getting only one side of the situation is insufficient. Thus, the researcher should seek different points of view for overall balance in the study.

Also the number of interviewees selected should be carried out in accordance with the principles of "completeness" and "saturation". Completeness means the researcher keeps adding interviewees until an understanding is gained about all the processes in the area of study. Saturation refers to the point in the study when each additional interviewee adds little to what has already been said. When this point is reached, there is no need to add further interviewees (Rubin & Rubin, 1995).

Sampling and Categories

A total of 25 interviews using the semi-structured format were obtained in the study. Since this was an evaluative case study, several categories of interviewees associated with the VWMTC training program were selected to represent widely differing perspectives. Within each category of interviewee, several subjects were interviewed until the principles of completeness and saturation were satisfied. Some interviewees qualified for more than one of the above categories, so the categories were not mutually exclusive.

The categories of interviewees and the number of subjects within each included:

1. VWMTC/Victory World Missions staff members including the Director of VWMTC (4).
2. VWMTC adjuncts. These people were part-time instructors as well as having their own well-established ministries (4).
2. VWMTC graduates who were primarily long-term missionaries at overseas locations in five different continents (6).
3. VWMTC graduates who were primarily short-term missionaries basing themselves out of Tulsa (8).

4. VWMTC graduates who are "veteran missionaries", who graduated from VWMTC at least 15 years ago, have participated almost continuously in world missions, have maintained contact with VWMTC throughout up to the present time, and thus have broad institutional memory (3).

These 25 interviews were sufficient to explore all the above major categories of VWMTC-affiliated persons and no new themes were being introduced.

Accessibility

Many of the interviewees were immediately available in the local Tulsa area. Others spent most of their time at far-flung locations around the world. The Victory Missions and Leadership Conference at Tulsa in October, 2003 provided an excellent opportunity to network and solicit interviewees representing different perspectives. At this time, many missionaries came off the mission field for furlough and also to attend the conference before returning to their mission sites.

I was also able to locate several interviewees through the Victory World Missions Cell Directory (2003 – 2004). This helped to overcome the lack of an alumni association that systematically lists VWMTC graduates and their present locations. Word of mouth referrals provided by the VWMTC staff members and some of the interviewees themselves were also helpful in obtaining additional qualified interviewees.

Conducting the Interviews

The 25 semi-structured interviews were conducted between the time period of late August 2003 and mid-December 2003. Many of them took place during and just after the Victory Missions and Leadership Conference in mid-October. The interviews averaged a little over an hour in length and were audio taped. About half of the interviews were

conducted in offices and classrooms in the VBI building in confidential settings. The remainder occurred in other diverse places in the Tulsa area for the convenience of the participants. Consent forms were obtained from all (Appendix A).

An interview guide (Merriam, 1998; Patton, 2002) was used to provide enough structure so that the same generic questions that addressed the basic research questions and related issues were asked, while still accommodating full and free expression and also allowing for additional topics to be explored through open-ended, probing, and follow-up questions. There were different version interview guides for the graduate missionaries and the staff-adjuncts (Appendixes B and C). Again, there were three pilot interviews conducted before beginning this study.

Each interview usually began with neutral, descriptive questions specific to the subject's background as a means to establish rapport and get the subject to open up more about him or her self (Merriam, 1998). As the interviews progressed, the interview guides were modified in light of information and insights gained in earlier interviews (Hullinger, 1995; Miles & Huberman, 1984).

There was equipment malfunction during three of the interviews, necessitating follow-up interviews. In two of the interviews, both the husband and the wife missionary couple participated. Each of the subjects was allowed to view the interview questions in advance. Each subject was provided the CCAI, SDLRS, and demographic questionnaires and requested to complete and mail them later at their convenience.

Most of the subjects were candid. Many expressed that they had long awaited a chance to share their perceptions about missions work in general and the VWMTC

program. But, there was some soft pedaling by a few on the first research question, to avoid making overt negative comments about the program and its leaders.

Recording and Transcribing the Interviews.

In accordance with Merriam (1998), all the interviews were recorded and transcribed verbatim by the researcher with one exception. Pseudonyms were substituted for the names of the subjects. Soon after each interview, the researcher made entries to an interview log and wrote a summary of the interview. Memorable quotes were also extracted from each interview. The summary included basic impressions of the interview, a description of the interview setting, a brief biographical sketch, and any non-verbal cues that might clarify the statements of the interviewees (Patton, 2002).

Characteristics of the Interviewees

In addition to the characteristics already mentioned, there were 15 male and 10 female interviewees. The ages ranged from 20 to 86, with the average age being 41. Thirteen were currently married; among the 12 single subjects, three were widow(er)s. There were three subjects of foreign origin, all Asians. Seven interviewees graduated from the VWMTC program in 2002 or 2003, and their recent recollections were useful. A total of 22 completed the CCAI, SDLRS, and demographic questionnaires.

In regard to educational levels, one of the subjects had a doctorate degree. There were seven with master's degrees, two with bachelor's degrees, five had associate degrees, nine went only as far as high school (although some did undergraduate work), while one Asian did not finish high school but still completed two years of Bible school (VBI) plus one year at VWMTC. Several subjects graduated from other Bible schools before enrolling in VWMTC. Of the 17 VWMTC graduates who were interviewed,

TABLE II

CHARACTERISTICS OF INTERVIEWEES

Male/ Female	Marital Status	Age	Status	Year Graduated VWMTC
1. Male	Married	42	Adjunct	NA
2. Male	Married	42	Adjunct	NA
3. Male	Married	56	Veteran missionary	1983
4. Male	Single	48	Staff	NA
5. Female	Single	31	Short-term missionary	2003
6. Female	Married	23	Staff	1998
7. Male	Single	28	Long-term missionary	2003
8. Male	Single	41	Long-term missionary	1994
9. Female	Single	48	Long-term missionary	1995
10. Female	Single	45	Short-term missionary	1999
11. Male	Married	56	Long-term missionary	1996
12. Female	Single	86	Veteran Missionary	1984
13. Female	Married	62	Short-term missionary	2003
14. Male	Married	48	Adjunct	NA
15. Male	Single	44	Short-term missionary	2003
16. Male	Single	62	Veteran missionary	1990

table continues

Male/ Female	Marital Status	Age	Status	Year Graduated VWMTC
17. Female	Married	29	Staff	NA
18. Female	Married	52	Short-term missionary	2003
19. Female	Single	29	Short-term missionary	1996
20. Female	Single	35	Short-term missionary	2002
21. Male	Married	46	Staff	NA
22. Male	Married	40	Long-term missionary	1997
23. Male	Married	55	Adjunct	NA
24. Male	Married	49	Adjunct	NA
25. Male	Single	19	Short-term missionary	2003

nearly all had mission experience before enrolling in VWMTC. Table II provides a tabular listing of interviewee characteristics in the order that they were interviewed.

Focus Groups

Focus group interviews are a type of program evaluation interview (Rubin & Rubin, 1995) in which groups of people meet to discuss potential changes or shared impressions. It is a group interview, not a decision making or problem solving session (Patton, 2002). The object of a focus group is "not debate or consensus, but rather expression of ideas or feelings" (Gay, 1996, p. 24).

Topics discussed may range from the broad to the specific, like the pros and cons of rearranging the office furniture to broader issues, like community concerns Often at such meetings, many of the attendees don't know each other, and so there may be a tendency for some participants to put on a good front (Rubin & Rubin, 1995).

Focus group interviews typically consist of homogeneous groups of people, that is, people with some commonality of shared interest or background. Such groups are often made up of five to eight people who are focused on specific issues, (program evaluation) and are led by a moderator (Patton, 2002). Often, a second person assists the monitor by minding the audio equipment and also taking hand notes of what was being said by whom, plus non-verbal cues.

In other words, people of similar backgrounds and experience are brought together to participate in a group interview about a matter that affects or will affect them. Ideally, high quality people are brought together to discuss issues in a social context. Typical focus group sessions last from one to two hours. There are not many

questions that can be asked in such a short time (maybe 10 in one hour), because the time passes quickly. Thus, the interviewer must be a skillful moderator, keep the group *focused* or on track, and be aware of the advantages and limitations of focus groups (Patton, 2002). The advantages include: they are cost effective in term of gathering much information from several people in a short time; the social interaction enhances the quality of the data, as the participants act as checks and balances on each other; and many diverse points of view can be quickly assessed in a focus group interview setting.

Focus Group Interview for the Study.

It had been planned originally to have two focus group interviews of: missionaries who are recent graduates of VWMTC and another one made up compositely of VWMTC staff members and adjuncts. The researcher soon realized that it would be impossible to assemble a focus group of the missionaries and the second group would add little to what had already been stated by them individually in the semi-structured interviews.

Thus, it was decided to conduct a focus group of students presently enrolled at VWMTC. The members of the focus group were drawn from the pool of 50 students currently enrolled in the VWMTC program, both first-year and second year day students, not counting the night-time students. Almost all the VWMTC students had done mission trips, either prior to enrolling in VWMTC, or trips while a VWTMC student, but before doing their international internships. Their average age was 38; there was much cultural and ethnic diversity; and the level of formal education was relatively high.

Conducting the Focus Group Interview.

In early February 2004, a focus group interview was conducted among ten VWMTC students of moderate demographic and cultural diversity. All had previous

missions experience. Most of the participants were second year students. The timing occurred at the beginning of the school 3rd quarter or just past the halfway point of the school year. Thus, this group was in a position to assess the effectiveness of VWMTC training on cross-cultural adaptability from their own point of view. Their participation in the research provided a new perspective and give additional balance to the study.

The session lasted about one hour 30 minutes. It was audio taped with the usual privacy precautions. An interview guide was prepared in advance (See Appendix D).

The objective of the questions was to solicit responses from the students regarding the basic research questions of this study. The question most heavily discussed was on how to improve training on cross-cultural adaptability based partly on the students' input and also on their evaluation of the responses gained from interviews with VWMTC graduates, staff, and adjuncts.

Analysis of Qualitative Data

The analysis of data collected in a case study investigation is tedious and time-consuming work (Merriam, 1988). The objective of the data analysis in this study was to develop a coherent description about the effectiveness of cross-cultural adaptability training at VWMTC. This description was to be grounded in the details extracted from the interviews, focus group discussion, and documents obtained. The objective of a case study may also be to develop a grounded theory. A grounded theory is:

> One that is inductively derived from the study of the phenomenon it represents. That is, it is discovered, developed, and provisionally verified through systematic data collection, and analysis of data pertaining to that phenomenon. Therefore, data collection, analysis, and theory stand in reciprocal relationship with each other. One does not begin with a theory, then prove it. Rather, one begins with an area of study and what is relevant to that area is allowed to emerge (Strauss and Corbin, 1990, p. 23).

Intensive analysis may take twice the time in collecting the data. In addition, case study data analysis is on-going and simultaneous with data collection, unlike quantitative data analysis where the researcher holds off on data analysis until all the data has been collected. (Merriam, 1988). This on-going data analysis is necessary so that at the appropriate times, the researcher can narrow the focus of the study, follow new unanticipated leads, reformulate the research question, and know when to stop collecting data after data sources have been exhausted or the saturation point in the interviews has been reached (Merriam, 1988).

While it is on-going throughout the case study, data analysis does have different stages: examining the data constantly, organizing, categorizing, tabulating, or otherwise recombining the data to address the initial research questions in the study. The case study researcher should have some kind of analytic strategy already in mind, whether pattern matching, explanation building, or time-series analysis (Yin, 1989).

Merriam's (1988) list of steps in data analysis included: (1) organizing and coding the data; (2) developing from the coded data sets of categories, themes, or other taxonomic schemes that further interpret the data; (3) returning repeatedly to the data to refine and link the categories; (4) in conjunction with analytic data analysis, developing, revising, and re-developing tentative hypotheses leading toward theory development to explain the phenomenon under investigation; and writing the theory.

This iterative scheme of Merriam followed the constant comparison method of Glasser and Strauss (1967), as summarized by Strauss and Corbin (1990). The four steps in the constant comparative method developed by Glasser and Strauss (1967) were:

1. Comparing incidents applicable to each category.

2. Integrating categories and their properties.
3. Delimiting the theory. This entails solidification of theory, reduction of the original list of categories to be coded, and consequent generalizing brought about by constant comparisons.
4. Writing the theory, explanation, or description which expresses the themes that emerged in the data analysis process.

Any content analysis strategy involves coding, "Developing some manageable classification or coding scheme is the first step of analysis...Content analysis, then, involves identifying, coding, categorizing, classifying, and labeling the primary patterns in the field." (Patton, 2002, p. 463). Other qualitative researchers stressed the use of coding techniques to note concepts and issues in the transcribed interview data (Lincoln & Guba, 1985; Merriam, 1998; Miles & Huberman, 1984; Strauss & Corbin, 1990).

Miles and Huberman (1984) advocated that content codes should be established prior to the data acquisition, but others prefer to examine the data first, then define codes that naturally yield themselves from the data (Patton, 1990, 2002; Strauss and Corbin, 1990). Rubin and Rubin (1995) discussed the processes and stages of coding. Open coding and axial coding were utilized in this study. Examples of these techniques were discussed by Rubin and Rubin (1995), based on earlier conceptual development by Strauss and Corbin (1990).

> Open coding fractures the data and allows one to identify some categories, their properties, and some dimensional locations. Axial coding puts those data back in new ways by making connections between a category and its subcategories (Strauss & Corbin, 1990, p. 115).

In this study, individual ideas or concepts were assigned codes. Stories and vignettes were sometimes assigned special codes. Closely related ideas or concepts were

grouped into major categories or clusters to represent major processes. The categories themselves were organized in groupings of ideas that represented related themes.

The overall coding scheme was developed after reading and marking a few interviews and then tried on subsequent interviews, resulting in revision of the overall coding scheme. Common codes across cases were merged for thematic analysis. Later, the data was organized to refine concepts, formulate themes, and develop an explanation or grounded theory to explain the processes in the case study and interpret it in the light of the literature and theories of adult education.

The interview data in this study could be organized for either case study or cross-case analysis (Patton, 2002). A cross-case analysis means a case study could be written for each person interviewed. Then, answers from the different cases to common questions could be grouped together for comparison.

This study replicated Hullinger's (1995) eight-step procedure that was based on Patton's (2002) cross-case analysis approach. After recording and transcribing the interviews, transcripts were read and margin notes were inserted throughout to indicate significant ideas. Next the researcher looked for recurring regularities to reveal patterns that could be sorted into categories. Thus, portions of the transcript were coded on the basis of important content. These coded statements were then compiled and compared across cases (interviews) to detect emerging patterns and themes that were related to the research questions, thus laying the foundation of an inductively grounded theory.

Computer software was also utilized to facilitate the context analysis of the interview data. Microsoft Word, a word processing program, was used to transcribe the

audio data and also to analyze the resultant text file. The powerful search and editing capabilities of the program expedited the compilation of the coded text.

Developing patterns of responses in this descriptive phase of analysis led to an interpretative phase where meanings could be extracted from the data (Patton, 2002) to answer the research questions

Finally, each individual interview was reexamined in an attempt to understand the unique perspective of each VWMTC graduate missionary and staff-adjunct in respect to the general situation regarding effective cross-cultural ministry. "The point of analysis is not simply to find a concept or label to neatly tie together the data. What is important is understanding the people studied" (Patton, 2002, p. 456).

Cross-cultural Adaptability Index (CCAI)

Case studies can include quantitative evidence, which in turn can be used to support the qualitative findings (Merriam, 1988; Yin, 1989). The Cross-cultural Adaptability Inventory (CCAI) is a self-report instrument of 50 Likert-scored items measuring four categories of cross-cultural adaptability. The test is designed for use as a self-assessment tool for individuals moving to a new culture or for those facing re-entry upon returning to their country of origin (Brown, 2001).

This self-inventory instrument is a paper and pencil booklet of eight 8.5 by 11 inch pages, including two cover pages, two pages of self-assessment items, one page of instructions for plotting and interpreting results, and one page for plotting the scores. The pages are all connected together, but can be separated along the perforated edges. The choices of responses are Likert-type, ranging left to right from "Definitely true" (DT) to "Definitely not true". Individuals circle their own responses to the items, calculate their

own scores on the four CCAI dimensions (Emotional Resilience, Flexibility/Openness, Perceptual Acuity, and Personal Autonomy) and plot their scores on the CCAI profile. From the plots, test takers can graphically observe their individual strengths and weaknesses along the four dimension of cross-cultural adaptability measured by the instrument. The CCAI Manual (Kelly & Meyers, 1995) contains instructions for interpreting the results and also has suggested individual and team-building exercises for improving cross-cultural adaptability based on the CCAI test results as a starting point.

For any standardized psychometric mental measurement instrument to be useful and provide meaning to the researcher, it must satisfy two fundamental criteria - reliability and validity (Sprinthall, 2000). Reliability is synonymous with consistency (Huck & Cormier, 1996). It is the degree to which a test consistently measures what it measures (Gay, 1996). Test-retest reliability is the degree to which scores on a test are consistent or stable over time (Gay, 1996).

The developers of the CCAI instrument claimed 90 percent test reliability for their instrument based on test results of 653 subjects in 1987 (Kelley & Meyers, 1995). But vendors of the CCAI offer only one edition; there are no equivalent versions. As part of test reliability, internal consistency refers to how all the items on a test relate to all other items and to the total test, and Cronbach's alpha is an oft-used measure of internal consistency. Brown's review of the instrument (2001) noted adequate internal consistency of the CCAI instrument with Cronbach's alpha coefficients ranging from 0.68 for Personal Acuity to 0.82 for Emotional Resilience.

The validity of an instrument is the degree to which the test measures what it is intended to measure (Gay, 1996). It is synonymous with accuracy (Huck & Cormier,

1996) The three most used kinds of validity are content validity, criterion validity, and construct validity, with criterion validity subdivided into concurrent validity and predictive validity (Gay, 1996). There were three kinds of validity addressed by the vendors of the CCAI instrument: face validity, content validity, and construct validity.

Face validity is determined not by statistical analysis but by simply looking over and judging whether the instrument has the look and feel of what is supposed to measure. But Gay (1996) felt this was not a sound method to determine the validity of a psychometric instrument. At best, it can be used in pre-screening tests as part of test selection processes. However, high face validity may motivate the student and also bring about a feeling of relevance (Sprinthall, 2000). The CCAI developers claimed that their respondents reported a high degree of face validity (Kelley & Meyers, 1995).

Content validity means whether or not the test items are a fair and representative sample of the general domain that the test was supposed to measure (Sprinthall, 2000). The CCAI developers claimed that their test items had high content validity based on their thorough research of intercultural literature and soliciting expert opinion. Thus, the CCAI test include only those items are conceptually linked to cross-cultural adaptability.

Construct validity is the degree to which a test measures a hypothetical construct or non-observable behavioral trait, for example intelligence (Gay, 1996). In the case of the CCAI, the hypothetical construct is cross-cultural adaptability. One aspect of construct validity is that it can never be proven beyond doubt whether or not an instrument has it. Kelley and Meyers (1995) claimed that, due to rigorous statistical treatment of the CCAI test items, examination of factor loadings, literature review, and polling of experts, that their instrument had construct validity.

The CCAI developers did not make any reference to criterion-type validity, either concurrent validity or predictive validity. Concurrent validity is the degree to which the scores on a test correlate with the scores of an already established test, administered at or near the same time. Predictive reliability is the degree of accuracy that a test predicts how well an individual will do in a future situation, such as the GRE being predictive of graduate student success (Gay, 1996; Huck & Cormier, 1996).

In their evaluation of the CCAI instrument, Brown (2001) and Nauman (2001) gave generally favorable reviews, but cautioned that the development of the instrument may have resulted in skewed and biased results, due to the fact that more than half of the test subjects were male, younger than 30, had college experience, and were U.S. citizens. There was also concern that the Personal Autonomy subset had only seven items.

Self-directedness Learning Readiness Scale (SDLRS)

The SDLRS, which was developed by Guglielmino (1977), is the most often used quantitative instrument in studies of self-directed learning as it relates to job success (Merriam & Caffarella, 1999). It is based on their operational definition of self-directed learning which "refers to the degree to which a person prefers to be independent and direct his or her own learning activities" (Guglielmino & Guglielmino, 1991, p. 4). According to them, a highly self-directed learner has the following characteristics:

> He or she exhibits initiative, independence, and persistence in learning; accepts responsibility for his or her own learning; views problems as challenges, not obstacles; is capable of self-discipline; has a high degree of curiosity; has a strong desire to learn or change; is self-confident; is able to use basic study skills; is able to organize his or her time and establish an appropriate pace for learning; develops a plan for completing work; is goal oriented; and enjoys learning. (Guglielmino & Guglielmino, 1991, p. 4).

Merriam and Caffarella (1999) cited many studies that have utilized the SDLRS instrument, and Guglielmino and Guglielmino also have a website (http://www.guglielmino734.com/toc/html) that cites other studies. Chuprina's study (2001), in which she found a strong correlation between the SDLRS and CCAI total scores for expatriate business managers, has already been cited in Chapter II. The use of this instrument has been controversial, but Merriam and Caffarella (1999) noted its widespread use and advised that a cautious approach be taken in using this instrument and interpreting the results as with any other instrument. They cited one critic who suggested that the test might be unsuitable for people with low levels of literacy or for those with very high levels of education. This instrument was listed in the Mental Measurements Handbook (Blake and Impara, 2000), but there was no detailed evaluation.

There are two major versions of the SDLRS. The one used in this study was the Learning Preference Assessment (LPA) which is a self-scoring assessment. It is a six-page booklet that contains the SDLRS test, a brief overview of self-directed learning, an answer sheet, and a self-assessment system. The SDLRS test itself contains 58 multiple-choice questions, The choices are AAT (Almost Always True of Me), UT (Usually True of Me), ST (Sometimes True of Me), UNT (Usually Not True of Me), and ANT (Almost Never True of Me). The responses translate numerically into scores ranging from 5 (AAT) down to 1 (ANT) for each test item. Thus, the maximum score possible is 290. The student typically can complete this paper and pencil instrument in 15 to 30 minutes.

Analysis of CCAI and SDLRS Data, Demographic Questionnaires

The CCAI and SDLRS instruments were administered to several subjects in replication of Chuprina's study (2001) which noted a strong correlation between self-directedness (SDLRS scores) and cross-cultural adaptability (CCAI scores) for Motorola Corporation expatriate managers assigned to China. This researcher decided to see if there was a similar relationship for the VWMTC graduate missionaries and VWMTC staff-adjuncts and similarly for VWMTC students.

Thus, responses on the CCAI and SDLRS instruments and the demographic questionnaires were collected from 22 of the 25 interviewees and also 48 presently-enrolled VWMTC students including the members of the focus group interview.

The SDLRS (or LPA) and the CCAI were administered to the 48 VWMTC students at the beginning of the 2003-2004 school year during class time. The students scored and assessed themselves on the instruments before submitting them to the researcher. It was a good self-assessment and team building group exercise.

Simple descriptive statistics were derived on the demographic data through SPSS for Windows software on such variables as age and educational level.

Simple descriptive statistics were also generated on the CCAI and SDLRS, such as average total scores and the average responses along the four dimensions of cross-cultural adaptability described by the CCAI test developers. This allowed comparison of the relationship of the four dimensions of the CCAI to the demographic variables.

Pearson product moment correlations between the SDLRS and CCAI were also conducted for both groups to determine the correlation between self-directedness and cross-cultural adaptability.

Triangulation

Patton (2002) listed several ways that qualitative research could be used in tandem with quantitative surveys in triangulation strategies. Triangulation strengthens a study by combining methods, serving the purposes of getting a more complete picture of what is being studied and cross-checking the information (Gay, 1996). Thus, it is better than relying on only one method that might render the study more vulnerable to the errors (Patton, 2002). In this study, the multiple data sources made possible a methodological triangulation strategy to minimize the effects of error from any source while studying the single problem.

Ensuring Validity and Reliability

Following Merriam (1998), this researcher attempted to ensure internal and external validity and reliability in this study. Internal validity refers to how well the research findings match reality. Of the six basic strategies listed by Merriam to ensure internal validity, acknowledging and clarifying researcher bias at the onset of the study, plus triangulation were the strategies utilized in this study.

Merriam (1998) defined reliability for qualitative case studies as "the extent to which research studies can be replicated" (p. 205). In other words, if the study is repeated, will it yield the same results? Her three basic strategies for ensuring reliability were: clarifying the investigator's position (assumptions and theory behind the study, how the informants were selected, the social context of the data collection); triangulation; and having an audit trail. An audit trail describes in detail how the data was collected and how the categories were derived. This researcher feels these steps were taken during the course of this study.

Merriam (1998) described external validity as the extent to which the research findings are generalizable to other situations and concluded that the results of qualitative studies are difficult to generalize. This study was generalizable only in providing rich, thick descriptions of the research situation of this study that the reader might match to his or her own research situation.

Research Overview

Missionaries often fail on the mission field because of lack of cross-cultural adaptability. An understanding of the factors that make up effective cross-cultural adaptability and how these can be imparted at a missionary training center can prepare its graduates to successfully minister cross-culturally in world mission assignments.

A predominantly qualitative approach using interviews and focus group interviews has yielded a description of the components of cross-cultural adaptation, their relative importance, and the meanings they hold for the interviewees. Supplementary quantitative data from two psychometric instruments and demographic questionnaires helped to clarify the qualitative data

Chapter IV contains the results of these interviews, the focus group discussion, and the quantitative data, how this mixed data led to both the patterns and themes that emerged from the total database, and the perspectives of the individual participants.

Chapter V contains a discussion of these results, the implications for the VWMTC program, plus recommendations for improving the training on cross-cultural adaptability at the training center and also recommendations for improving the program overall.

CHAPTER IV

FINDINGS

Introduction

This descriptive, evaluative case study produced qualitative data from 25 semi-structured interviews conducted with 17 VWMTC graduate-missionaries and eight VWMTC staff/adjuncts, focus group data obtained from a group of ten VWMTC students, and document collection.

The qualitative data was supplemented by quantitative data in the form of demographic questionnaires, plus scores obtained from the Cross-cultural Adaptabilitly Inventory (CCAI) and the Self-directed Learning Readiness Scale (SDLRS) psychometric instruments. Of the 25 interviewees, 22 completed all three instruments.

In addition, 48 VWMTC students completed these same three quantitative instruments early in the school year, giving a total of 70 subjects that completed the three instruments. This made possible triangulation strategies to give a more complete picture of what is being studied and to cross-check the information (Gay, 1996).

The interview data analysis from this source yielded three sets of findings according to the three levels of analysis. The findings were analyzed according to this framework, which is somewhat similar to the strategy followed by Bailey (1996).

At the first level, each interview transcript was analyzed against the three research questions, producing a detailed picture of the content and process of cross-cultural adaptability experienced for each of the 25 cases. The next section presents excerpts

from narratives of five representative cases to provide a sense of the type and range of responses given by the subjects.

In the second stage of analysis, these findings were analyzed across cases noting similarities, dissimilarities, emerging patterns, and pattern exception to provide answers to the research questions concerning the effectiveness of cross-cultural adaptability training at a Bible institute two year missionary training program as perceived by the 25 interviewees. After the sample narratives, the results of the analysis of student interviews across cases are presented by research question.

Then, comparative data analysis of the staff and adjunct interviews, the student focus group discussion, and the program documents produced a description of the elements of the training program, and also other influences besides formal training, that research participants identified as having facilitated effective cross-cultural adaptability as applied on the mission field. These findings portrayed the educational environment and the extent to which it imparted cross-cultural adaptability to its trainees.

Finally, statistical analysis of the quantitative data was performed, using SPSS for Windows software to further clarify the qualitative findings as follows:

- Simple descriptive statistics were obtained on demographic variables.
- Pearson product moment correlation was also computed to determine if there was any significant correlation between self-directedness (SDLRS) and cross-cultural adaptability (CCAI) for the group of 17 graduate missionaries and eight staff-adjuncts and also to determine the same correlation for the 48 VWMTC students.

Sample Case Narratives

The accounts of the VWMTC graduates of their over-all educational experience, how well the training prepared them in respect to cross-cultural adaptability, and their subsequent mission field experiences were rich and varied, while at the same time yielding clear trends and patterns of similarity, especially in regard to influences that bring about individual cross-cultural adaptability.

Five sample case narratives are presented to provide contextual background for the findings across cases for each of the three research questions, four by VWMTC graduates and one by a VWMTC adjunct instructor who is also an experienced missionary. Each of the case narratives presented here conveyed some of the elements of the training program graduate's learning experience and application of the training on the mission field. Two other issues emerged that were not anticipated in the original study design – self-directedness and perspective transformation, as related to the development of cross-cultural adaptability.

These particular cases were selected because they are representative of the common features of cross-cultural adaptability among the research participants and also because of different points of view among the cases. The four VWMTC graduate missionaries were a Native American, an Asian, and two Caucasian Americans. Two were male and two were female. Two were long-term missionaries, and the other two were short-term missionaries. Two were graduates since 2000. The other two were graduates before 2000, one in the mid-90's and the other back in the early 80's in the second year of VWMTC's existence.

These dates of enrollment are significant because 2000 is the year that VWMTC underwent major change in format to its present form. Before 2000, the training program lasted only four months although the school day was longer. The content was less structured, and the students were not allowed to be employed. The classes were smaller, and some of the students lived closely together. Most of the program finishers went to the field right away as long-term missionaries.

These narratives are structured to focus on answering the research questions from paraphrased responses to interview questions and also to reflect important demographic characteristics. Otherwise, the language is largely that of the subjects.

Participant Seven (P7), VWMTC Graduate (2003),Long-term Missionary to Mexico

Participant Seven (P7) is a 28-years old Native American, of single marital status, who graduated from VWMTC in May, 2003 and did his two months field internship at a mission base at Oaxaca, Mexico. He worked among the semi-primitive Mixtecan indigenous people group within the 31 pueblos of Zona Ixtalutya in the remote Sierra Madre Mountains of the Mexican state of Oaxaca. He was supervised by the long-term missionaries who had been established there for many years in that isolated area. Among the 20 graduates of his VWMTC class, P7 was part of the minority of those who have chosen to do a long-term mission, rather than become a short-term missionary.

After returning to Tulsa in early summer 2003, he regrouped himself in the areas of finance and gathering resources and returned shortly thereafter to Oaxaca. He taught at the mission base Bible school and was a member of an evangelizing team in the adjacent rugged mountainous area. One of his projects there was to help the local

nationals develop fish farms for the benefits of improving nutrition and the local economy.

Among the significant issues of cross-cultural adjustment he experienced during his first few months were: sharing personal property with others, time orientation, communal living, adaptability to the hardships of the local limited infrastructure, and the learning of Spanish and the local dialects.

According to P7, the local people expected one to share any good thing with them, or else they perceived that person as being stingy. For the most part, the people were event-oriented rather time oriented (Lingenfelter & Mayers, 1986). It was necessary also to adapt to the primitive lifestyle devoid of Western-style comforts. This process required living a communal, collectivistic lifestyle with little privacy. He acknowledged that he was still behind on learning Spanish, but was slowly managing to learn through immersion, which he thought was better than learning formally in a classroom. He also mentioned that he had to take care to guard his heart toward the opposite sex, as at least a few local parents relished the prospect of marrying off a daughter and gaining a wealthy North American son-in-law. In P7's opinion, the key to success in cross-cultural adaptation lies in creating lasting relationships with the local people through an attitude of servanthood, humility, and being a willing cultural learner.

P7 felt that he had not gone through culture shock, because this was the third time he has been to Oaxaca, plus he had been on several mission trips to Mexico and other places and had undergone several cultural interactions. He said he loves the Mexican people, mixes easily with them, and thinks of them as merely another kind of Native

American. Also, he benefited from the supportive mentoring of the experienced resident long-term missionaries, which he thought reduced his probability of failure.

P7 first came to Tulsa in 2001 from Montana expecting to affiliate with another missionary organization, but was encouraged by friends to enroll at VWMTC. While attending classes at VWMTC and still participating in various outreaches, he worked full-time performing janitorial services for the Victory Christian Center church.

P7's opinion of the VWMTC training program in regard to cross-cultural adaptability was that it was generally excellent, although it could have been better in some respects. He enjoyed the collegiality among the students, instructors, and guest speakers of great cultural diversity. He felt he also gained from the hands-on practical aspects of the training through participation in the student groups and their planning and conducting of local community outreaches. Moreover, when he was appointed as a student group leader, he was initially shy and reluctant to delegate tasks, but he gradually overcame that. Thus, that leadership experience was subsequently useful in getting along with others on the mission field and getting things accomplished.

In regard to influences in his life that he considered inculcated cross-cultural adaptability, aside from attending VWMTC, P7's own cross-cultural adaptability appeared to be a composite of many influences, the leading ones being personality traits and motivation. He recalled the strong calling he had to become a missionary when he was a young adult. This happened while he was attending a local community college in Montana, where he went through a transformative learning experience. Thus, P7 is an example of a few interviewees who shared about undergoing perspective transformation before enrollment at VWMTC. Because of his calling, P7 alluded often to the importance

of passion and his love and compassion for peoples of the world. He said, "I have just wanted to serve persecuted and poor Christians."

In looking back on his VWMTC experience, he felt he learned more about submission, humility, and servanthood while performing janitorial duties in his work-study program Through work-study, he also came more into contact with local Hispanic people through support of the church's outreaches to them.

He also credited his upbringing and subsequent life experiences as highly significant, such as being raised on a Native American reservation in Montana and serving six years in the Army National Guard. He described his father as a biologist who worked for the Indian tribes, while he grew up on a reservation. He spoke of his upbringing with these words:

> Even though he was in constant danger of losing his job, neither he nor my mom ever spoke a racial comment. My mom always treated the Indian and white kids equally. They were excellent examples for me, thanks to God! Now that I am in Mexico, the "Indians" just speak a different language. ...Also the limited military training I had during six years of National Guard service also helped because I was exposed to soldiers of Hispanic origin. Also, I once lived eight months with a Zimbabwean pastor and his family (P7).

He had several suggestions for improving the cross-cultural adaptability training of VWMTC. First, he favored more local student outreaches to be conducted across local cultural enclaves in the Tulsa area for more impacting cross-cultural interactions. Secondly he recommended language training of some kind, once the student identified his or her country of choice. Thirdly, he thought that a prospective missionary was better off to make a series of short-term mission trips to a well-established mission base and undergo a sort of apprenticeship with the resident long-term missionaries for the sake of

gradually adapting to the local culture, the steady building of relationships, and avoidance of making "ugly American"-type mistakes.

P7 mentioned the importance of self-directedness to learn about the culture in advance. He also strongly advocated outdoors or survival training for the sake of learning how to adapt to living in a primitive environment, including the learning of field medical first aid. His reasoning was that part of the process in adapting to an exotic culture is gaining competency in using the local people's own tools of coping with limited infrastructure. He also felt that the school should encourage the students to make sure of one's calling to the mission field while in school (motivation). This should include a lot of personal introspection to realistically evaluate one's strengths and weaknesses.

> Don't listen to some prophet who says you need to go to the mission field, who gives you the word for your life, because ultimately you will pay the price. Don't think that because you can name it and claim it, that some car's gonna fall out of the sky while you're in the bush in Africa, and that miracles are gonna happen every day, because they won't. You need to sit down and evaluate your strengths and weaknesses, and then I believe you'll be successful (P7).

Thus, the hallmarks of P7's personality as a missionary appeared to be humbleness, servant attitude, self-directedness, and love for the peoples of the world. These personality traits were further reinforced by various life experiences that empowered him to build lasting relationships on the mission field.

Participant Five (P5), VWMTC Graduate (2003), Short-term Missionary

P5 is a female Asian-American in her early 30's and single. She graduated in the same VWMTC 2003 class with P7, but their backgrounds are markedly different in several ways. After completing the VWMTC program in May 2003, she did her field internship at Mozambique at an established mission base under very rugged conditions.

She also completed short-term mission trips to Romania and Australia. She planned to return soon to Mozambique for a two-year long-term mission assignment. She considered herself a short-term missionary evolving into a long-term missionary.

P5 was born in India and lived there for the first few years of her life, but grew up mostly in the Tulsa area, raised in the Hindu religion and Indian culture in the home by her parents who were both medical doctors. She grew up stressed out from being caught up between parental expectations to conform to Hindu traditions and trying to fit in socially with her American peers. Later as an undergraduate, she converted to the Christian religion and studied public health, rather than pre-med. Years later, when she reflected on her conversion experience, she felt a sense of relief and release from the old continual tension.

> It's a predominant theme in my life, also being the first-born, of having to please my family, and you know, realizing I'm an American too. So my salvation in Jesus Christ helped me all about despair. This is because I realized I didn't have to choose anymore, that above all culture, I'm a Christian. And so it doesn't matter if I'm, you know, an American or whatever. I'm a Christian, and so that really helped (P5).

She was well educated with two master's degrees and had extensive work experience both at a university and in the private sector. Later, she held a position with a well-known international teen missions ministry. With that organization she led many youth groups on short-term mission trips, mostly in Latin America in past years before she enrolled at VWMTC in 2000. During these trips, she became fluent in the Spanish language, gained much leadership experience, and had many cross-cultural interactions. In the late 90's, she became a member of the Victory Christian Center church.

She decided to enroll at VWMTC in 2000 when she was at a crossroads in her life. This was when she lost her job in the telecommunications industry and felt called to

missions work. Even though the academic content at VWMTC was not challenging, because she had much secular education, she was impressed with the commitment and spirituality of the VWMTC instructors, students, and guest speaker missionaries. She also felt comfortable in the family-type environment of the school. In addition, she learned many useful practical tips applicable to the mission field.

She also felt that an additional strength of the school was its embedding within the Victory Christian Church with its charismatic covering and many outreach-oriented ministries. While in school, she became heavily involved with cell groups and other ministries. She felt the best part of the training was the culminating two months internship at Mozambique, a frontier type mission environment. With her, that was a genuine transformative learning experience, and she felt that most missionary trainees don't really experience perspective transformation until they've been on the field trip.

Even though she benefited overall from the school experience, she thought that most of the students lacked passion, although she admitted that she might be biased by the influence of her previous extensive short-term mission experience. She felt that most of her student peers had too much of a short-term missions mindset. Also in her opinion, the training was not as intense as in former years before the program underwent a major change in curriculum format during 2000. Before that time, P5 was not enrolled at VWMTC, but she was a Victory member already and had opportunity to observe VWMTC students at that time. P5 shared peer perceptions that the old program format was more intense, and the students finished the program with more commitment and passion. She also felt that VWMTC in its current format had not adequately prepared her

to adapt to living in a primitive environment. She especially felt inept in not knowing how to administer medical first aid.

From the interview, it was obvious that P5's passion and commitment were important personal intangibles in her cross-cultural ministry. Leading external influences were the experiences of growing up as a second generation Asian, having extensive travel experience, bi-lingual ability, and many diverse job and educational experiences. In regard to where she stood on the topic of world missions, she reiterated her passion for frontier-type misson work and also expressed her strong sense of urgency to help bring final closure to the Great Commission.

> So I don't believe it's just a regional revival that we're on the edge of. I believe it's going to be a world-wide revival, and the thing that excites me most about going to Mozmbique is the revival is all over there, and it's exciting to me, thousands and thousands of people born again in the ocean. It's great to be a part of that and take it up to the northern part where there's three unreached people groups there. So I'm passionate about missions (P5).

High on her list of suggested improvements in the VWMTC program was bringing back the survival training that the school had before 2000. In addition to helping one adapt to primitive infrastructure, certainly a must if you're going to Moxambique , she believed it fostered team building and self-confidence which are still related to cross-cultural adaptability. In her opinion, if a missionary is fearful of the primitive environment, that in itself inhibits developing relationships across cultures. She also felt that the school should encourage more self-directedness on the part of students to learn a language before departing for the mission field. She mentioned her own efforts to learn Portuguese and Makua through meeting with local Angolans on a regular basis, sometimes over dinner. She advocated an improved resource center at VWMTC to foster more self-directedness. In regard to short-term missions versus long-

term missions, like P7, she felt a series of short-term trips to an established mission base was the best way to gradually transition into a long-term mission assignment. She was in favor of the proposed concentrated one year curriculum in the hope that it would promote more focus, commitment, and passion among the students.

P5 also strongly recommended group encounters session for the students at the beginning of the program, so they could get rid of old personal baggage. She, like many other interviewees, observed that unresolved character flaws become magnified on the mission field – posing yet another obstacle to cross-cultural adaptation. She also emphasized the importance of learning about submission to authority through repeated group short-term mission trips before becoming a long-term missionary. On one of her recent short-term mission trips when she led a group of about 100 teenagers, she reminded her charges that "Submission means no SCARs," where SCAR meant: No Sarcasm, No Complaining, No Attitudes, and No Rebellion.

Participant Nine (P9), VWMTC Graduate (1995), Long-term Missionary to Malaysia

Participant Nine (P9) is a middle-aged Caucasian woman who graduated from VWMTC in 1995. She did her field trip in Guatemala and Costa Rica with her classmates. Later she went to the Czech Republic and then spent a few years teaching at an international Bible school in Malaysia. The director of that school was a Malaysian (P8) who completed VWMTC in 1994, a year ahead of P9. Now P9 is regrouping financially before her next planned mission to Indonesia. Her daughter (P19) also went through VWMTC in 1996, and they spent time together at Malaysia.

The fact that the program format was significantly different from what it is now was a big issue in this study among several of the interviewees, including P9. In

comparing the different VWMTC formats before and after 2000, when the current Director of Victory World Missions revised the format, P9 staunchly supported the old format during her enrollment in VWMTC. P9 provided thick description of what that program was like then, in regard to cross-cultural adaptability training.

According to P9, many of the students lived in the same set of leased apartments, thus supporting the view of some other interviewees from that time, that this communal life style with its increased time together resulted in better interpersonal and conflict resolution skills. Presently, the students only go to school during the morning hours, so they can be free to work during the afternoon and evening hours, and thus, the students don't have the same togetherness as before 2000. Also, during P9's time at VWMTC, there was not the heavy participation in short-term missions (with a different mindset than long-termers) that would occur later.

P9 also recalled that the courses were not very structured in comparison with the present format. There was some assigned readings and a heavy preponderance of guest speakers. P9's daughter, P19, who graduated from VMWTC a year later, said there were a total of 70 guest speakers during her four-month program in 1996. Other interviewees of this era complained that some times the speaker was just there to fill a time slot and have group photos taken. They were usually instructed before hand to speak on some practical topic and impart something of practical use to the student. But all too often they spoke more on what great things God was doing through them on the mission field and perhaps didn't get around to the practical part of their presentation. The school did have outdoors survival training, which is not presently the case. Some student outreaches were

conducted, and students were encouraged to participate in other ministries in Victory Christian Center.

P9 was well-satisfied with her VWMTC school experience and strongly felt that the present graduates are lacking. She shared her mostly negative perceptions about visiting VWMTC interns to her mission site at Malaysia in recent years:

> The interns that we've had since they've changed the format don't have that same degree of excellence. They seem to be almost sloppy or have their own agenda or have a lot more stuff hanging on them. I can only speak for the ones I've seen, but the standards of excellence and servant attitude are not there that I used to see in all the VWMTC graduates...the VWMTC students I've met from the old school seem to stand head and shoulders above everybody else (P9).

Her Malaysian school supervisor at Penang who graduated from VWMTC one year ahead of her, P8, shared the same attitude about recent visiting interns: "Praise God if we get them; praise God if we don't." He felt that recent interns come with a know-it-all attitude and displayed an ethnocentric bias. P8 stated that "the gospel message is not the exclusive property of any one nation." He would accept some interns, but was very selective. He preferred to concentrate his efforts on mentoring and discipling his fellow country people. There was more in-country multiplication that way. But he made P9 an exception to his policy because of her willingness and ability to fit in with the local culture and also because P9 was very helpful in mentoring the local female students. P9 shared P8's negative view about short-term missionaries, stating that while there are exceptions, they generally don't work out. This is because they are "high maintenance and low output" unless they are seasoned missionaries.

P9 discussed some of her life experiences that influenced her development in cross-cultural adaptability. P9 reported that she grew up in a Colorado town where Spanish was frequently spoken among the majority Hispanics. She also stated her

personal inclinations that included a love for peoples of all cultures, her desire to serve them, the ability to make friendships, and not clinging exclusively to one's own culture. For example, She was willing to try the local food and transportation while mingling with the local society in a spirit of curiosity and self-reliance. She shared an interesting vignette about riding the uncomfortable, crowded, odorous "chicken bus" in Guatemala. She also stated that cross-cultural adaptability is a personal choice.

> You can either get upset about what you didn't find when you go into the local store or rejoice over what you found that day, you know, because every country is different. They market things differently, and sometimes, you don't know where to look or how it's packaged or how it's sold. But instead of getting frustrated, you just get excited when you find something (P9).

Among P9's many recommendations to improve the VWMTC program in regard to cross-cultural adaptability was more emphasis on self-reliance ("Can you teach them to cross the street without someone having to hold their hand?"), development of character and integrity, and promotion of servanthood. She remembered one visiting intern who didn't want to clean toilets or prepare the classroom before class. So P9 told that visitor, "OK, if you don't want to clean toilets or help prepare the classroom, then you don't want to teach. Just wait a few minutes, and I'll arrange a ride back to the hotel for you."

She also believed strongly in the attitude of submission – buying into the leader's vision instead of going along on your own agenda – and also that students should participate in local ministries while attending school. This would be a way to develop a service mentality and also to develop better interpersonal skills while transmitting the gospel cross-culturally. Among the benefits of doing this was better interaction with interpreters on the mission field:

> If you can work with children or youth so that you can present the gospel clearly and effectively, take the truth and make it simple, you'll be able to work with the

> interpreter to convey the truth of what you're teaching, because when you work with an interpreter, you'll have to learn to keep your sentences short. You have to use simple grammar so they'll be able to understand it (P9).

Participant Three (P3), VMTC Graduate (1983), Long-term Missionary, Central America

This researcher interviewed Participant Three (P3) at his mission site in a very remote, exotic, and naturalistic setting and wrote an extensive fieldnote of the experience. Because of P3's unique perspective, his input added much to the study for three reasons.

First, as a graduate of VWMTC's second class way back in 1983, he provided detailed information about the history of VWMTC far more than any other informant. This included the operation of the school at three different locations and under nine different directors and with different program formats. This researcher had tried to contact different former school directors and other key figures for historical data relevant to the study, but many declined to respond, perhaps because school history information was considered privileged inside information.

Secondly, P3 and his wife were resident long-term missionaries at a remote island island location in Central America. P3 had been there for nearly 20 years. His length of stay at the same location was far longer than for any of the other subjects in the study.

The environment at his mission site was harsh, featured by an oppressive tropical marine climate, an almost total lack of Western-style comforts, limited infrastructure, and a target audience of semi-primitive Native Americans whose culture posed formidable cross-cultural barriers for any would-be missionary. Malnutrition, disease, and illiteracy were rampant among the island people. Until recently, very few other missionaries visited his location due to its remoteness and general lack of appeal. P3 and his wife

were throwbacks to the old fashioned frontier missionaries of bygone times. Few long-term missionaries today stay so long in such a remote and primitive setting.

He and his wife were the only missionaries and permanent residing North Americans in the long island chain. They considered their mission site as their home. They lived in a thatched hut just like the island natives and shared their same lifestyle. P3 spoke fluent Spanish, a necessity since very little English was spoken and Spanish was the area trade language. He had learned it gradually from immersion in the local culture down through the years, not from formal classroom training. He also knew a little of the local dialect.

Thirdly, P3 openly acknowledged his learning disability. But it appeared to this researcher that P3's mission site was an optimum place to accommodate the disability, in an easy going island lifestyle where the pace of activities is slow and plans often gets stalled, side-tracked, or terminated anyway. In addition, P3's commitment, perseverance, and motivation enabled him to overcome his learning disability and other obstacles to his ministry.

Before P3 enrolled in VWMTC so long ago, he had had several negative learning experiences of not being able to finish different formal trainings, due to his Attention Deficit Disability (ADD), although he did complete high school. He served some amount of time in the Army Reserve and also worked in construction trades, thus gaining some hand skills that he applied to advantage on the mission field. He also mentioned several other personal setbacks including divorce, partly brought about by substance abuse. When the theory of perspective transformation was explained to him, he definitely felt that his negative circumstances constituted a disorienting dilemma. But when he became

a regular member of the church, enrolled in VWMTC, and achieved some success on the mission field, he underwent profound personal change in terms of changing his personal worldview and increasing his self-esteem.

P3 was hardly in a position to compare and evaluate VWMTC's present program with the program of earlier years, because he has rarely visited VWMTC, although he had received a very few VWMTC graduates at his mission site. But the following description of the school during his time there is offered to portray how important personality characteristics and motivation were in getting through the school and adjusting cross-culturally on the mission field.

At the urging of his church's senior pastor, P3 enrolled in VWMTC in 1983, perhaps because P3 was at loose ends in his life, and the senior pastor hoped that the school would provide some direction in P3's life. This was just after the school had moved from its first location at Lake Eufala, 40 miles from Tulsa. There, the students of the first VWMTC class ate and lived communally in crude vacation cabins with few amenities, while undergoing instruction all day long, consisting mostly of lectures by guest missionary speakers. The location where P3 attended was in South Tulsa, which was a rural area at that time. Again, the students lived and learned communally in a few houses clustered together, and the four months long instruction was mostly lectures by speakers, with lesser periods of time allocated for prayer, devotion, Bible study, and a few outreaches. The enrollment requirements did not yet include a year of Bible foundations, just mainly a desire to go on missions. Employment was not allowed, and the program finisher was expected to depart soon for a mission assignment.

In retrospect, P3 was still very grateful for VWMTC having accepted him for the training, with no weeding out process, in view of his previous personal setbacks and accompanying depression. He realized he would have had more difficulty in completing the present VWMTC program with its increased amount of structured learning. But, when he attended, there was little formal abstract learning, reading, and testing. Thus, his ADD was less of a factor. The learning was done in a collaborative manner, that only required an open mind and interpersonal skills. P3 stated that in those days, you only needed to get along with others and do what the school director wanted you to do.

Based on his school experience, P3 also felt that gaining book knowledge and having other talents (like how to play a guitar) were pluses, but knowing how to get along with others, commitment, dedication, and motivation were far more important toward gaining cross-cultural adaptability and overall success on the mission field. Because of the personal bonds formed, P3 stated that he is still in contact with some of his classmates of that time. All in all, P3 was very satisfied with his VWMTC school experience in preparing him for an exotic cross-cultural environment. He also expressed general satisfaction with the handful of VWMTC-trained missionaries who visited his mission site.

After graduation, P3 did a series of short-term mission trips with Victory-affiliated missionary agencies in Latin America, always under the tutelage of experienced on-site long-term missionaries. During this time, he started learning Spanish by immersion and received his calling to be a missionary to the islands of the world.

In addressing the second research question, about individual cross-cultural adaptability, the emphasis on P3's various personality attributes emerged strongly ahead

of life experiences (such as international travel), early upbringing, or prior preparation. He repeatedly stressed the obvious optimum personal characteristics such as love and compassion for his adopted people, flexibility and adaptability, patience, servanthood, humility, patience, and not taking offense or holding on to it very long.

Self-directedness and motivation were additional desirable character attributes. According to P3, if you don't have those, you won't last long because of the culture shock that is greater at his location than at many other world mission sites. Self-directedness meant a willingness to learn on one's own about how to cope with the primitive environment P3 also had a spirit of curiosity and adventure to get away from his thatched church hut and mingle with the local people from island to island without fearfulness.

Patience was important too. P3 shared that it takes a long time to bring about positive change within his adopted local people because of the local island chiefs' determination to preserve the old ways and resist outsides influences and also because of the remoteness. Thus, while he received little outside support and the size of his church and membership remained small for a long time, he was still not dismayed. He has had realistically low expectations throughout most of his tenure and has been content to witness gradual changes. This attitude of patience and perseverance contrasted sharply with the quick-results orientation of many large missionary sending agencies who often evaluate a missionary's success by his or her numbers achieved in the field. There are many historical accounts of the old-time missionaries of a century or two ago, where some missionaries had to live for many years among the people before they finally

achieved any kind of success (Tucker, 1983). The lengthy time period was required not only to learn language and culture, but also to gain trust and build lasting relationships.

He also stressed the importance of overall character and integrity, because in his opinion:

> One of the things about those indigenous people, they can read the missionary within five minutes...you are the only Bible they have to read. They cannot hear or read your language. So when they look in your eyes, when they see the smile on your face, when they cause you problems that would ordinarily break your heart, like when they do you wrong, when they beg, borrow, or steal from you, when they stab you in the back, these people that you're giving your life to, they're lookin' to see that love and forgiveness of Jesus Christ in you on a regular basis, the way you get over the things you have to deal with. So you have to demonstrate Jesus walking in the flesh by your example if you expect to make a difference (P3).

In the area of relationships, P3 also valued the contribution of his wife in helping bridge cross-cultural barriers. A dedicated missionary couple makes more impact to the family-oriented local people than a single missionary (Hiebert, 1985).

> Because she loves God and loves me, God has put the same love in her for the people that He has put in me. That's why she can go through the inconveniences, the hardships, the daily grind and boredom here and not complain. She can do without all the conveniences that North American women take for granted. This helps us accomplish the goals that God has called us to do (P3).

Thus, for P3 as with other interviewees in this study, there were a myriad of influences that brought about effective individual cross-cultural adaptability, but P3, like most of the other missionary graduates assigned more priority to personality characteristics than any other influences, followed by motivation (including certainty of one's calling), low expectations, and one's own personal relationships. All these personal attributes had helped him overcome past negative life experiences.

P3 had several personal recommendations for cross-cultural adaptability training in the VWMTC traning program for missionaries coming to his part of the world. They included a series of retreats during the school year for cross-cultural role-playing and cultural setting simulation, a recommendation also offered by Peterson, Aeshliman, andSneed (2003). In his own words,

> If they can create within that facility [program], if they can take those students to a remote location and leave 'em in that area for awhile away from the city, if they can immerse the students in some kind of a cross-cultural experience, so they can have a week or two in that, and make it as real as possible, then when that student leaves that school, reads books, and listens to instructors and seasoned missionaries....he will realize, that even with all his wonderful skills and talents, he is not the Great North American, but he will say to himself, "Look, you are like a fish out of water. You are something that never existed in the place you are going to..." (P3).

Thus, P3 was also promoting the instillation of humility and servanthood. He also recommended survival training as a must. At his location, he had to routinely set up and operate generators and a troublesome old 25 horsepower Johnson outboard motor, set up a water filtration system, install solar panels, engage in building construction, administer field first aid, navigate over open ocean at night – the list was endless. He also thought it advisable for missionary interns to do a series of short-term trips to an established mission base and apprentice him or herself to the resident missionaries. Lastly, learning language by immersion was his preferred style of learning a language.

Participant Fourteen (P14), VWMTC Adjunct Instructor, Long-term Missionary to Africa

This narrative from the perspective of a VWMTC adjunct instructor who did not go through the VWMTC program balances the other four narratives of VWMTC graduates. This particular narrative was singled out from the others in this category

because it encompassed many topics in depth with more rich details than any of the others.

After graduating with two master's degrees (one in Educational Psychology), P14 affiliated with Victory Christian Center in the late 80's. He was assigned important responsibilities that included starting and heading the singles ministry and the short-term missions ministry. He resigned a few years later to start his own international ministry, but has continually maintained a connection with Victory Christian Center, VBI, and VWMTC.

At the time of the interview, he headed an extensive mission organization in the Sudan, Africa and partnered with several international mission and relief organizations. He worked with local national pastors and other indigenous church workers to mentor, disciple, and train them into teams that would bring about multiplication through church plantings and starting Bible schools in the Sudan and neighboring Muslim nations. He had taught several courses at both VBI and VWMTC during furloughs from the mission field, most notably a class on fundraising for missions. He was on the VWMTC Board of Directors and has seen many different VWMTC directors come and go along with the major program format changes down through the years. Thus, P14 had broad institutional memory of VWMTC.

P14 did not waffle on the issue of comparing the present VWMTC program as a whole with the previous format before 2000. His assessments had implications for training in cross-cultural adaptability. He felt that the group dynamics of the present program did not result in enough personal change or shifting in worldview:

> Well, personally, in terms of the effectiveness of training missionaries, I think the old format was much more effective. This is because you had three months of

> intensive life with people having to work together, get trained, you didn't have 'em for just a few hours a day, but you had 'em until nighttime. And that was their lifestyle for three months. So you had a greater opportunity to disciple, mentor, correct, hold accountable – a lot of things. Well, now people can still connect in a four hour school day. But how do they live and interact with people in the other 20 hours? You know one of the main issues why people come off of the mission field is conflict issues with other missionaries or with the local nationals. You've got to put them in an environment that will simulate the mission field cultural and communal living situations and help them overcome that (P14).
>
> At Victory's recent conference, I heard numerous missionaries comment about the people who stuck it out under the old format. During those four months, they had to work through those rough edges, and today they're friends and still connected, whereas in the current format, those issues are maybe addressed, but not enough to result in personal change (P14).

P14 did acknowledge that the more restrictive enrollments under the old format resulted in smaller enrollments, although the smaller group sizes made it easier to develop conflict resolution skills within smaller groups. He also felt the survival training that was offered under the old program format helped foster team building and in cross-cultural adaptation.

In addressing the second research question, P14 acknowledge the many different possible influences on one's individual cross-cultural adaptability. But he felt that the primary influence was one's upbringing in an environment that encouraged open-mindedness and adaptability.

> I feel the primary influence is your upbringing. If children grow up in a home, filled with purpose and destiny, they will learn to continue to move forward in spite of distracting circumstances. Adaptability to cultures begins at home, learning to adapt to new developments, new ideas and experiences. Children ...will learn to focus on the goal, not the process of getting there. That's what adaptability is about, doing what is necessary to achieve your goal in spite of the difficulties. The enjoyment of growth and change will first come from parents, then others. My parents enjoyed other cultures and exposed me to them at an early age ... the history and differing social mores that culture had. I merely learned from them. Any person in the U.S. can easily gain the same thing with the open access we have to other cultures here. The later in life experiences

> (international travel, military experience, etc) will merely build on the formative experiences introduced to the child by the parents (P14).

A few other interviewees have expressed this same idea, but still others claimed that they did not have this kind of upbringing, but they were shaped by subsequent life experiences or they always had a natural inclination toward reaching out to other cultures despite parental negative attitudes. Other shaping influences occurring early in life for P14 included participation in lay ministry throughout his high school years, exposure to the testimonies of visiting missionaries at his church, and participation in a few youth short-term mission trips to Mexico.

Also in the area of personal relationships, P14 discussed at length the positive influence of having a supportive family that actively shared his ministry. There was a bonus effect in having his family, a wife and five children, live with him on the mission field. It opened doors of opportunity for him, cross-culturally speaking. It was better to have your spouse accompany you than going alone or operating with a group of men. It was even better to have your kids accompany you if it was feasible.

> Obviously, the locals are able to see, not just an individual or how a group of men may function together, but they're able to see the gospel illustrated by a whole family. I believe it's opened tremendous doors of opportunity for us...Them seeing that you love your kids, you care for them, you discipline them, you do all the normal things they're used to, it just kinda disarms their distrust. Because we had our family with us when we were in Cuba and also in Burma, we've gone into some restricted areas where foreigners aren't usually allowed, and one of the keys on our getting in, was the fact that we were a family, and we didn't look like military operatives or CIA agents (P14).

In addressing why some missionaries fail, he stated that he has observed many Victory-affiliated missionaries fail because of inability to get along with others in a group. In his opinion, this happened because of the collective mindset of many Word of Faith churches that are headed by a strong dominant, charismatic pastor. This fosters an

independent, "make it happen" quick-fix attitude with strong numbers consciousness. This leads to "I did it my way" stuff, including attempts to adapt local nationals of developing countries to our Western culture instead of the reverse. This attitude causes culture clash and local resentment on the mission field leading to limited success or even failure. P14 felt that this John Wayne pattern of behavior has been modeled for them by their churches whose pastors got things done by force of sheer will, individual talent, and charisma.

> Most Spirit-filled missionaries we've produced from Victory work on their own, because they don't have a team mentality, even though the present school leaders try very hard to overcome that. So my thinking is, one of the greatest needs we have is to begin to train, disciple, impart teamwork into the missionary students while they're here (P14).

His solution to the Lone Ranger mindset was to develop cell-based missionary teams, like some other evangelical denominational groups have done in recent years. The students are organized into cell groups that feature close living and accountability with each other. They are required to meet several times each week to develop group unity and to work through issues. They stay intact as a team throughout their training and subsequent field internship, getting further training at the mission site, before being deployed to other locations still retaining the same team composition. The members of such a team are mutually supporting and have more chance to survive financially and emotionally than trying to do it alone. "A team's going to be able to do that a lot better than just as an individual on their own" (P14).

P14 had some recommendations for improving the cross-cultural adaptability aspect of the VWMTC program that stood out from those of the other interviews. First of all, drawing on his educational background in Educational Psychology, he recommended

a battery of psychometric personality instruments at the beginning of the school year to help a student identify personality traits and learning styles. Such instruments might include Kolb's LSI, the Myers-Briggs Training Inventory (MBTI), and the MMPI (Minnesota Multiphasic Personality Inventory). At present, the VWTMC program administers only the DISC (Dominant, Influencing, Steady, Compliant) which helps to define one's coping behavior toward others in a small group.

Along with most of the other interviewees, P14 strongly recommended an Encounters Weekend to help the students resolve lingering personal issues and move on with their lives, an important factor in bringing about profound personal change, developing a changed personal worldview, and performing effectively on the mission field. In regard to learning a language, P14 stated that it's hard to learn a foreign language well if you're traveling to many countries and not staying in any one of them very long, but each student should be instructed on learning how to learn a language. However, he felt that for those called to be a resident long-term missionary, then learning a language was a must.

> I think in order for missionaries to be truly effective long-term, they have to learn a language because there's so much of nuances, cultural nuances that aren't communicated through an interpreter.

In regard to perspective transformation, P14 agreed that a primary objective of a mission training program should be to change personal worldviews, the sooner the better.

> I believe the traditional American upbringing does not successfully equip you to reach people for Christ overseas in non-Western cultures. We are too decent, you know. Our worldviews are different from most. We're not very relational and all those other issues. So yeah, I think you are going to have to bring about that transformation at some point, the sooner the better. Then, they're gonna move faster on issues of cross-cultural adaptation and begin to impact the society and the culture where they are (P14).

> Unfortunately, if it's a long-term missionary on the field, it's probably going to be a negative experience for that missionary, and it may well be a negative experience also for that short-termer that's gone for their internship on the field, unless they're really geared and designed that they want to help take people through that process, because if you take people into a difficult culture, like a Muslim culture that doesn't embrace or hold the Western values, Western thinking, Western ways, and you put your typical Westerner down into that culture, I don't care how much they love God, but they're going to have to make some serious changes if they are going to be effective, not only in surviving, but being effective with an impact. You know, how do we move people beyond just a survival mentality into a "change the world around you" attitude, change what's in your sphere of influence. We have to first be transformed ourselves, before we can expect to transform others (P14).

> You know, a lot of missionaries survive overseas, and, and they make it long-term there because people feel sorry for them and help 'em where people don't know any better, but their impact is greatly diminished by their own internal issues that they've never overcome because they did not move away from their Western ways and adapt and embrace and learn to transition between being in different cultures (P14).

> Sudan's a great example [of a vastly different culture]. They totally have a total non-Western worldview. They are tribal, and we don't understand a tribal worldview in our American culture. But if you're a pastor in Sudan, then how does that relate to tribal culture, which is where most pastors come from? Their number one issue is the willingness to differentiate themselves from the tribe by taking a biblical godly stand on the issue, by not agreeing with the witch doctor, by not going to the witch doctor....This is a concept we don't understand, and we don't work well in (P14).

Thus, P14 was making a point that if we want to change others on the mission field, missionaries must first undergo profound personal changes themselves. Ideally they should undergo a transformational learning experience.

Other VWMTC Graduate Missionaries: Findings on Research Question One

> Research Question One: What are the perceptions and attitudes of VWMTC graduate missionaries regarding cross-cultural adaptability training received at VWMTC and its subsequent applicability on the mission field?

In addition to the narratives of P3, P5, P7, and P9, this section describes the perceptions and attitudes of the other 13 VWMTC graduate missionaries regarding the

cross-cultural adaptability training received while they were at VWMTC and how well it served them on the mission field. The study was expanded to gain the perspectives and attitudes of VWMTC staff members and adjunct instructors on this issue and also of presently enrolled VWMTC students. The responses of those two groups are summarized in later sections of this chapter.

The perspective of the interviewer was important in answering this question. Among the 17 VWMTC graduate missionaries, there were differing points of view in answering this research question, based to some extent on when they completed the VWMTC program, either before 2000 under the old shorter, less structured program format or after 2000 in the present program format. A lesser divide was whether they are long-term missionaries or short term missionaries by preference. Of the sample of 17 graduate missionaries, seven graduated since 2000, six graduated in the mid or late 90's, and three graduated in 1990 or earlier. Of the seven recent graduates since 2000, five were short-term and two were long-term, although one short-term declared an intention to soon go on a long-term mission. Of the six that graduated in the mid or late 90's, four are long-term. Of the three veteran missionaries graduating 1990 or earlier, P3 has been a long-term missionary at his remote site for nearly 20 years, as described above in his narrative. The other two, P12, and P18, had previous extensive long-term experience, but with advancing age, have transitioned into being occasional short-term missionaries.

The main patterns and themes that emerged from the analysis across cases, many of which overlapped, were: the perception of how well the program prepared them for cross-cultural adaptability on the mission field, the program format, including the length of the school day and of the program itself, the importance of personality which led to the

development of interpersonal skills and relationships with the other students, and the comparison of the effectiveness of program formats before and after 2000, the conditions of enrollment, and expectations about the school.

Generally speaking, nearly all of the interviewed graduates expressed satisfaction with the program in preparing them for cross-cultural adaptability, although there were some complaints and many recommendations for improvement. In regard to both the pre-2000 and post-2000 groups, members of both groups agreed that the field trip or field internship made a big impact in preparing them for cross-cultural ministry. This was not only due to cross-cultural interaction on the trip, but also in further learning group behavior skills and team synergy. A few interviewees reported perspective transformation experiences occurring during the international field internship after being moved by compassion for the plight of the local people. This reinforced the opinion that some had, that perspective transformation occurs more often on the field trip than before the trip.

Besides the field trip, there were other aspects of the training that contributed directly or indirectly toward the developing cross-cultural adaptability, in the opinion of the interviewees. With the pre-2000 group, their increased cross-cultural adaptability was not accomplished through specific formal instruction, because there was little formal training in this area, but it came about because of the personal relationships developed through the school experience. The post-2000 format had one formal course on cross-cultural adaptability, and several interviewed post-2000 graduates were grateful for that one class.

Before 2000, there were many guest speakers, seasoned missionaries coming off the mission field, sharing their cross-cultural experiences with the students. There were mixed opinions about the guest speakers. Many were inspiring, motivating, and informative. Others appeared to be there just to fill a time slot in the school day and were often focused on extolling their own mission activity at the expense of passing along useful practical information (P19). According to the post-2000 students, the same things happened but to a lesser extent.

There was also the impact of the survival training at that time, which the present VWMTC program did not include. The students interviewed from this era agreed that they not only learned how to survive in a rugged environment, but the training also instilled individual confidence and facilitated team building. And it was fun, a memorable experience, one of the highlights of the program. All of the interviewed post-2000 graduates recommended that VWMTC bring back this training.

Many interviewees from before and after 2000 regretted the lack of language training, although several of them acknowledged that it would be hard for the school to offer training for many different languages.

Some of the students of the pre-2000 era claim that they developed better interpersonal skills, because they spent longer hours together on a daily basis and learned to work through conflicts, which led to better cross-cultural adaptability due partly to the presence of some features of a communal life style. P8, a Malaysian, who attended in 1994, recalled that many of the students lived close together in rental apartments and the semi-communal living further cemented personal relationships. They considered themselves as more motivated and committed than recent graduates, pointing out that a

higher percentage of them subsequently went on long-term missions than in the present post-2000 group. Some claimed the intensity of the training was greater then.

The post-2000 students spent less time together daily, although the program duration was longer (nine months). For the sake of instilling group dynamics, they were organized into student groups to plan and conduct outreaches, but they seldom met after school hours, mainly because of after school jobs. Once the school day for this group was over at 12:30 PM, they essentially went their own ways, thus not quite allowing enough time for effective group dynamics to develop. Three students of the post-2000 group, who were either group leaders or assistant group leaders shared that there were occasional problems of getting the students to discard their personal agendas and individual competitiveness, so they could build better team unity.

The difference of opinions by the pre-2000 and post-2000 may be partially explained not only by the change in format in 2000, but also by the differing enrollment requirements. The pre-2000 students were not allowed to work and were expected to go to the mission field as soon as possible after completing the program. This required a heavy financial commitment that in turn meant "walking in faith" according to P22, a European-based long-term missionary and others. The point is that the restriction on employment was in effect a weeding out tool that left only the truly committed and motivated. Unfortunately, it also resulted in lowered enrollments and also demographic imbalances. P19 related that in her class (1996), there were approximately 24 enrollees. About half were young adult singles and nearly all the remaining half were middle aged women, many of whom were divorcees or widows, with few people of the intermediate

age group who were busy raising families or pursuing careers. And according to P19, these demographic differences sometimes created tensions.

The present system allowed employment and was also more geared to those who wanted to be short-term missionaries, as well as long-term missionaries. The personal decision on which one to pursue often depended more on finances than other factors, along with having to weigh other personal factors like family obligations, agreement of the spouse, etc. Thus, the present system that accommodated a preference for short-term missions resulted in higher enrollment than before. The VWMTC curriculum was also made a track of the VBI program as a further inducement to higher enrollment.

Many of the post-2000 students were in a work-study program, which had its upside. A few in this situation reported positive experiences working in the church bookstore, the prayerline, the church child care center, or facilities maintenance, that helped them learn more about servanthood, submission, and humility. These experiences in turn led to increased cross-cultural adaptability.

The present VWMTC program also encouraged participation in other short-term mission trips besides the international field internship. Nearly all the VWMTC graduates reported going on some kind of short-term mission trip before enrolling at VWMTC.

Thus, in summarizing the findings of the VWMTC graduate missionaries in regard to the first research question, there was general agreement that the program essentially prepared them well regardless of format, although there were minor shortcomings. The big issue was over comparing the program formats, before and after 2000. Perhaps the pre-2000 group felt that they became prepared for cross-cultural adaptability on the mission field because of the closer personal relationships gained,

sometimes under more communal settings. Thus, it was easier for them later to adapt to a collectivistic culture typically found in developing countries.

Other VWMTC Graduate Missionaries: Findings on Research Question Two

Research Question Two: Are there any other influences besides training that contribute toward individual cross-cultural adaptability.

In answering this research question, the strongest, most consistent theme to emerge from the interviews was the dominance of personality traits over all others, which in itself was made up of many meaningful elements. The other leading influences in order of importance were motivation (certainly of one's calling), personal relationships, expectations, previous life experiences, and other influences.

This is similar to Hullinger's (1995) list of "adjustment factors" (p. 63) in his study of intercultural adjustment by U.S. expatriate business people and teachers assigned to Beijing, China. His ordered list was personality, expectations, prior overseas experience, motivation, language skills, relationships, and preparation and training. In this study, motivation and personal relationships were ranked higher than in Hullinger's list. One interpretation is that a missionary often encounters more hardship than a businessperson or even a teacher who will usually have more amenities than the missionary. Thus, it is incumbent a missionary, more than for other types of expatriates, to be strongly motivated and develop strong personal relationships to get through a stressful mission field environment.

Figure 4 shows the breakdown of each of these influences. This study reported more personality trait features than for Hullinger (1995), perhaps because missionaries interact more directly and more often with local people than other kinds of expatriates

Figure 4

Influences on Individual Cross-cultural Adaptabilty.

PERSONALITY TRAITS

Flexibility	Curiosity
Adaptability	Patience
Servanthood	Tolerance, forgiveness
Humility	Self-assurance
Submission	Perseverance
Self-directedness	Interpersonal skills
Risk taking	

MOTIVATION

Certainty of one's calling, focus on goals, Passion for mission work.

PERSONAL RELATIONSHIPS

Family relationships, relationships with church. Missionaries, local nationals. Early upbringing.

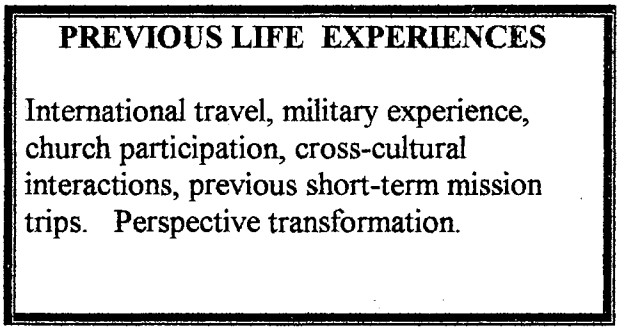
EXPECTATIONS

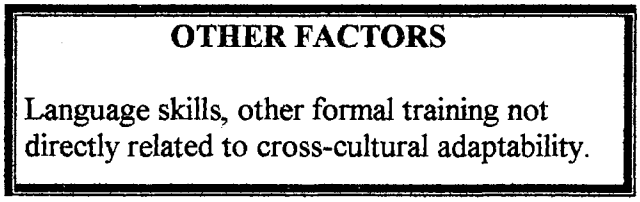
High or low expectations appropriate to local living conditions or what one expects to accomplish.

Figure 4 continues.

Figure 4

Influences on Individual Cross-cultural Adaptability.





(Navarra & James, 2002). The respondents considered servanthood, humility, submission, and self-directedness, which were not on Hullinger's list, critical for success, On the other hand, flexibility, adaptability, and curiosity were common to both lists, as these are key elements toward successful adjustment in any cross-cultural setting. P13, a retired educator, said,

> I always liked getting out and mingling with the local people and wander through the marketplace. I loved going to the outdoor restaurants in Penang and trying their own kind of foods. I've always liked to learn about other kinds of people and try doing things their way (P13).

Curiosity can sometimes lead to or be transformed into self-directed activities. In a pilot interview before undertaking this study, an African-American shared how he took the initiative (self-directedness) out of curiosity to learn the difficult Bombara dialect before going on mission to Mali, West Africa. Many other respondents echoed the narratives of P3, P5, P7, and P9 in emphasizing self-directedness.

Servanthood, combined with humility and submission to others, was also considered vital. Those graduate missionaries that had participated in a work-study program in service positions reported that performing humble jobs and taking supervision from others had developed servanthood qualities that helped them on the mission field. One veteran missionary, who had been to numerous world locations and was soon to leave for Afghanistan, summed up what he thought was the essence of missionary work: "Obeying the Lord and serving others, that's what it's all about."

Interpersonal skills were also subsumed under personal traits. Interviewees frequently mentioned that a leading reason missionaries fail is the inability to get along with each other. Strong interpersonal and conflict resolution skills were considered key

for group behavior success, for example in short-term mission trips, and for building relationships with the resident missionaries and local nationals at the mission site.

The next four leading influences, motivation, personal relationships, expectations, and previous life experiences seemed almost equally important. Certainly all are inter-related in cross-cultural adaptability of a missionary. The graduate missionaries frequently emphasized the role of motivation or passion, in order to be able to endure hardships and overcome disappointments and letdowns. But this cannot be separated entirely from the importance of personal relationships, which is connected to interpersonal skills. Several interviewees mentioned the importance of supportive relatives, especially the spouse. A missionary couple in agreement made a powerful impact on the local people.

In regard to expectations, some long-term missionaries complained about a quick fix attitude on the part of visiting short-term missionaries, that they had the attitude that they would do great things and made a lasting impact on the local scene in a short period of time, which was an unrealistic expectation. For example, a long-term missionary couple based in Eastern Europe said that was a problem with some short-term missionaries that came to their base.

> Yeah. They, they do come with some pre-conceived ideas, you know, microwave quick fixit. And it's not reality. It's just not reality. But for the most part, we had good experiences with short-term missionaries.

But for the most part, the perception of the interviewees was that most missionaries nowadays have realistic expectations because they are better informed on what to expect. Linking up with the mission base director in advance can go a long way toward dispelling unrealistic expectations.

But some missionaries may still arrive on site with unrealistic expectations due to ethnocentric bias lack of cross-cultural adaptability. In an interview with an African-based long-term missionary, an African minister from that same country sat in on the interview. This African native commented about the expectations of some American missionaries he had observed.

> What happens, they [the missionaries] come with one type of expectation, and that expectation was not fulfilled. And they will come to the wrong conclusion about the nationals, and they'll either withdraw, get burned out, or cut their trip short because they lacked certain foresight, because they didn't have the training.

Previous life experiences also had some degree of importance. Many of those interviewed gave much credit for their present cross-cultural adaptability to the upbringing by open-minded parents (although others did not have this benefit), while others apparently developed a cross-cultural mindset through previous international travel or military experience. Others also alluded to participation in church activities at an early age, listening to visiting missionaries, going on short-term mission trips before enrollment in VWMTC, and various other cross-cultural interactions. The ultimate upbringing was reported by a missionary couple (P24). They were both raised on the mission field by missionary parents in a country in West Africa and were thoroughly immersed in the local culture at an early age.

However, not all the interviewees had this kind of favorable life experiences, but developed cross-cultural adaptability through other processes. One long-term missionary (P11) felt strongly that some people have a natural gift for cross-cultural adaptability regardless of their life circumstances. Others need training in it.

A few reported a perspective transformation experience relatively early in life or had observed others undergoing perspective transformation in missions-related activity.

P2, an experienced teen short-term mission leader, often saw many teens in his group develop a new worldview after seeing the needs of disadvantaged people in Latin America during a short-term mission trip.

> That's one reason why we [meaning he and his wife] enjoy taking teenagers overseas from America, 'cause when they see the poverty, they see that people are without things. And they come back, and it's like you know, I can get by without something else...I don't need a $150 pair of Nike tennis shoes. I can get by with something else, and it changes whole world. They realize how self-centered and selfish we are [back here in the U.S.] (P2).

After the theory of perspective transformation was explained to P2, he was asked if he had observed this phenomenon happening with teenagers of VWMTC students going to a mission for the first time, such that they returned significantly changed in their outlooks and worldviews. His response:

> Oh yes, definitely! I see that happening with teenagers and adults as well. The biggest impact I've seen is that people, when they go overseas, they see the needs. They come back to America...and they say, 'You know, I've never noticed that there's so many needy people over there....' They start seeing things they didn't see before....And they become more willing to go outside their comfort zone (P2).

Language skill was considered a plus by all interviewees, but was not indispensable to developing cross-cultural adaptability. Hullinger (1995) wrote about a Chinese-American who was very bilingual, but failed on her assignment to China because of inability to adapt which led to unfilled expectations. Similarly, some interviewees related they had little language skill, but depended on an interpreter or they were in an area where English was spoken. But they still felt they adjusted well to local cultures because of compensating personality traits. Short-term missionaries may not feel the need to learn a language in depth, especially if they are visiting many different

countries, but most respondents agreed that a long-term missionary should learn the host country language in order to make inroads into the local culture.

Other VWMTC Graduate Missionaries: Research Question Three

Research Question Three: How can training for cross-cultural adaptability be improved at VWMTC?

This section describes the various recommendations offered by the VWMTC graduate missionaries on how the training on cross-cultural adaptability could be improved in the VWMTC training program to benefit the cross-cultural ministry of its graduates to local national people at the mission site. There were several clusters of dominant patterns and themes that emerged from the cross-case analysis as follows::

1. Promotion of desirable personality traits, as discussed in the previous section.
2. Intensive group encounter sessions (Encounters Weekend).
3. Outdoors (survival) training.
4. Required participation in local ministries.
5. More cross-cultural student outreaches.
6. Increased formal training in cross-cultural adaptability.
7. More instruction on practical missionary skills.
8. Apprenticeship to a long-term mission base for would-be long-termers.
9. Curriculum re-design.
10. Other suggestions including training in learning how to learn a language.

Personality traits, such as flexibility, adaptability, servanthood, submission, interpersonal skills, conflict resolution skills, self-directness, were listed in the previous

section as the most dominant category of influences on developing individual cross-cultural adaptability. Thus, it should come as no surprise that this was the area that the VWMTC graduate missionaries deemed as the most important to promote through overall improvements to the training program. Some of the other recommendations obviously overlap with this one

The next four recommendations – group encounters, survival training, more required participation in local ministries, and more student outreaches across cultures – might be grouped together as a super cluster entitled "People Changer" recommendations, meaning that this group of recommendation was aimed at changing the missionary student's worldview profoundly as much as possible while in school and bring about more focus and dedication to world missions.

For example, the recommendation for intensive group encounter sessions was for the purpose of resolving lingering personal issues (anger, jealousy, grief due to death or divorce, etc) and also to uproot character flaws. The latter become magnified on the mission field and interfere with cross-cultural adaptability. For example, P7 mentioned that for those hooked on pornography, the increased availability of it in some countries can overwhelm the newly-arrived missionary. Some students felt it would be best to hold this training early in the school year and have it taught by seasoned missionaries who are familiar with the issues of magnified character flaws on the mission field.

The recommendation for survival training was for the purpose of teaching students how to cope with conditions of a primitive environment, for team building and raising individual self-confidence, and as part of the adaptation process to local cultures.

There was a perception that this kind of training would help to disarm fear of the dangers of the outdoors, especially for those who have grown up in an urban environment. Many suggested that this training include medical first aid. Many respondents felt, based on their field experience, that a requirement of participation in local church ministries, especially those with cultural diversity would be another useful experience outside of class. Similarly, having more student outreaches within class hours to culturally diverse groups would serve the same beneficial purpose.

In regard to formal training, some felt that the present course in cross-cultural adaptation (for the second year students) was very worthwhile, but another course was needed to reinforce and extend the principles in that course. The respondents also felt strongly that the VWMTC training program needed to impart more practical tips that would help them get by better on the mission field, such as traveling smart, shipping containers, maintaining support from home, and various health, financial, and legal issues. P11, a long-term missionary in Africa, suggested that the students should learn video production and editing in recognition of the importance of audiovisual technology in teaching, networking, and fundraising.

Several of the respondents recommended a series of short-term mission trips to an established long-term mission base prior to deciding to become a long-term missionary, so that the intern could gradually adapt to the local culture through a type of apprenticeship. A few of the respondents did that before committing to a long-term mission at that same location and were very grateful for the mentoring, nurturing, and discipling rendered by the host missionaries and local associates.

In regard to the proposed change of the curriculum to a one year concentrated format that focuses on mission course, most of the respondents were in favor of it, feeling that a student entering the program with one year of Bible foundations would be more mature, focused, and committed to the program and to the cause of world missions.

Other insightful responses included the need for a better student resource center. This included more computers for students to access information on the Internet, a more available library with relevant periodicals, and available staff to train the students on computer skills. A systematic tracking system, like an alumni association, was generally agreed upon as useful for determining training outcomes and maintaining connectedness among the far-flung graduate missionaries.

These findings, along with the recommendations of the VWMTC faculty and staff and the findings of the VWMTC student focus group, are further evaluated and incorporated into the recommendations and conclusions of the next chapter.

VWMTC Staff and Faculty Voices

This section provides a summation of the opinions of seven interviewees besides P14 who are not graduates of the VWMTC training program on the three research questions. On some issues, this group's opinions differed with the graduate-missionaries.

The other seven participants in this category included: (a) the present VWMTC director, who has a large mission organization in Sierra Leone, Africa, and (b) one of his assistants, (c) one adjunct instructor who is a former VWMTC director back in the middle 90's, (d) another adjunct instructor who also holds a staff position in VBI, (e) a long-term missionary couple based in Africa who occasionally guest speak and teach at VWMTC, (f) another long-term missionary who has done extensive work in Russia and

other former Soviet Union republics and occasionally instructs during furloughs, and (g) an adjunct instructor, now a short-term missionary, who formerly did much missionary work in South Asia, pioneering several Bible schools there while assisted in crossing cultural barriers by his Asian wife.

None of these participants were so outspoken as P14 about the perceived effectiveness of the cross-cultural adaptability training at VWMTC. In fact, some of them avoided making any direct comment in order to avoid directly saying anything negative for the sake of professional courtesy.

It was still possible to infer some opinions from data analysis. For example, one adjunct instructor (P1) declined to offer an opinion evaluating the programs, but mentioned the need for more discipling and mentoring of the students, so that they would be empowered to do the same thing with local nationals on the mission field. Another adjunct instructor who had close connections with the leadership of Victory Christian Center (P24) said that each program format of the school down through the years served the students and the cause of world missions well according to the circumstances of any particular time – perhaps the politically correct thing to say.

Another adjunct, who was born and raised on the mission field (P25), noted the need for more cultural interactions between recent VWMTC students and international people living in the Tulsa area.

Not unexpectedly, the current VWMTC director (P21) and his assistant (P17) defended the current program format, citing the cross-cultural aspect of the "hands on" student outreaches, the structured training on cross-cultural adaptability, and the longer length of the current program in comparison with the old format. Since the current format

requires a longer calendar period, the total time of interaction for the students, to develop better interpersonal and conflict resolution skills, was actually mathematically longer than under the old format. He acknowledged that the current program was marketed for higher enrollment and also to accommodate the growing preference for short-term missions. He also acknowledged that the present group of students did not spend as much time together as before. However, he cited as compensating influences the beneficial effect of the student outreaches, the thorough followup debriefings and evaluations on the outreaches by the staff, the meticulous coordination with Victory long-term mission sites world-wide to set up good experiential learning situations for the students during their field trips and internships, and the thorough debriefing of the students after completion of their internships.

The VWMTC director also mentioned the success of a new innovation, the Night School program. This gave people employed during the day a chance for classes on missions. It also fulfilled a marketing niche of offering introductory missions courses for those working people or retirees who simply wanted to teach at an international Bible school or perform medical missions for a few weeks of the year during their vacation time without committing to a long-term mission.

Thus, because of the controversial nature of the first research question, it was more difficult to solicit frank comment from this group of research participants, because most of them were still involved directly or indirectly with the operation of VWMTC. The other 17 interviewees, as active missionaries, were not presently involved with administering the school program, aside from being invited occasionally to be a guest speaker, and thus spoke more frankly on this question.

In regard to the second research question, individual influences on cross-cultural adaptability, the responses were as many and varied as with the group of VWMTC graduates, indicating once again that cross-cultural adaptability is a composite entity, a human construct that comes mostly from within and is unique with each individual, but they can be influenced by external life experiences. However, once again, personality traits emerged as the major dominant influence, such as attitudes of servanthood and humility, the willingness to submit to higher authority, passion and commitment to world missions, the self-discipline to not easily take offense or keep it very long, interpersonal and conflict resolution skills, and love and compassion for the needs of the peoples of the world. Flexibility, adaptability, and self-dirctedness were considered additional desirable traits.

The influences on individual cross-cultural adaptability also depended to some degree with some subjects on one's personal background and external life experiences. For example, the missionary couple born and raised on the mission field stressed upbringing by the family (similar to P14), cross-cultural interaction, and language immersion at an early age. Others listed various influences of life experiences like participation in ministry at an early age, extensive international travel, and military experience in the case of two participants. A few were influenced by the testimonies of visiting missionaries at their home church.

Perspective transformation also emerged as at least an influence not to be overlooked. A few shared experiences of perspective transformation that played prominent roles in leading the affected individuals to greater cross-cultural awareness.

For example, one respondent shared how she had been molested early as a four year at a nursery in her small rural home town by a grownup who was a deacon in her small church. Her family and the church leadership kept the incident quiet for many years, while the respondent became bitter and resentful. She had also become hospitalized at times for eating disorders (disorienting dilemmas). Finally, when she was a teenage counselor at a youth summer camp, she realized the time had come to forgive the perpetrator and move on with her life. With resolution of that issue, she felt called for evangelism and world missions and immediately enrolled in a prestigious missionary school in Texas before entering her present position at VWMTC. A lesser influence in her early life had been the testimonies of visiting missionaries at her church. She was fascinated by their accounts and displayed cultural artifacts.

Another respondent, after finishing an Army enlistment in Europe, became a world shoestring traveler. He shared that while he was in Hawaii, he became involved in bad situations and was on the run from the law. While surfing at Waikiki, he was impacted by Christian youth skits on the beach. Then he stayed at a nearby church as a sanctuary from the Honolulu Police Department. One night, while hiking up the backside of Diamondhead Crater, he reflected on his various negative circumstances and decided to turn his life around. One outcome of his profound personal change was that he broke away from biases he had previously had toward other races and cultures (changed world view). Shortly thereafter, he completed a Bible school in Asia in the local cultural context and became a missionary, at first without any financial support from the U.S. In summary, on this issue, all the respondents generally agreed that it is desirable to have a school environment conducive to transformative learning among the students.

In regard to language training, one adjunct instructor, who taught church history and world missions history, stressed more than the other interviewees the importance of knowing the indigenous language as a key influence in cross-cultural adaptability. This was based on his perspective of missions history where many frontier missionaries took years to learn an exotic language before enjoying any meaningful success (Tucker, 1983). This adjunct also cited the successful adaptation of Bible society translators throughout mission history. However, he did not advocate that VWMTC start teaching specific languages; instead the students should acquire bilingual ability on their own.

In regard to recommendations to improving the VWMTC training in cross-cultural adaptability, all agreed that the Encounters Weekend would be good training for the students at the beginning of the school year. Such an intense group encounters session helps participants to directly confront lingering personal issues (such as a recent death or divorce) and resolve old character flaw issues, so that the missionary student will be unencumbered by these things on the mission field. Some respondents in this group of interviewees shared from their experiences that this is another leading reason some missionaries fail, because cross-cultural stresses magnifies the character flaws and unresolved issues.

There was less general agreement on the topic of survival training which was taught during the pre-2000 era. The present school director felt, based on his own extensive missionary experience in Africa, that missionaries will quickly learn survival skills on the mission field as part of their initial orientation. One adjunct instructor noted the rise of urban missions where it is less necessary to learn survival skills. The assistant to the present director observed that the program already offers Immersion Weekend

early in the year; it would stretch resources to put on another special weekend. Others in this group were non-committal on the issue. No one mentioned the possible value of this kind of training for team building or building individual confidence, except for the missionary couple from Africa who along with P14 generally supported survival training. This luke-warm reaction to survival training contrasts sharply with the strong support for such training expressed by the focus group students and also as expressed by most of the interviewed VWMTC graduates.

The issue of more formal training in cross-cultural adaptation was also met with mixed reaction. Again at present, there is one such course taught during the 3rd quarter to the VWMTC 2nd year students. The instructor for this course was interviewed and queried on this topic. He would have preferred to teach one class on biblical mandate of missions followed by the course on cross-cultural adaptation. The higher level decision makers in VBI limited him to one course, so he ended up to teach both topics in his course, and he felt there was not enough time to properly teach cross-cultural adaptation. This same adjunct also favored an additional course in cultural anthropology.

The assistant to the present VWMTC director favored offering two courses in cross-cultural adaptation, the first one as it is now, followed by a sort of practical lab with a lot of role-playing, intercultural communication exercises, and international guest speakers to lecture about the in-depth details of their particular cultures.

The adjunct who taught world missions history advocated two courses in world missions, as he felt one quarter was not enough time to adequately convey the subject. He further elaborated that such instruction is valuable to the mission students because the leading figures of mission history are worthwhile role models to emulate. He also

favored adding a course on world religions, as there is no such course offered in the VBI curriculum. The students in the focus group discussion were also heavily in favor of a course on world religions.

Finally, there was more agreement about the suggestion of more student outreaches across cultures, as a way to experience more cross-cultural interactions in the local area, as the local diversity has increased in recent years. There was also the suggestion for more participation in various ministries outside of class and more humanitarian service, to gain the true heart of a missionary (servanthood) while in school. The missionary couple from Africa declared that they would not accept short-term medical mission teams to their mission base until they have first participated in local medical services outreaches to indigent people. This finding was consistent with the opinions expressed on this topic by the focus group students and the VWMTC graduates.

VWMTC Student Focus Group Discussion

A student focus group of ten VWMTC students was conducted just past midway in the 2003-2004 school year one afternoon after morning classes were over. Their input from their perspective added balance to the study, in helping to provide comparative analysis with the inputs from the VWMTC graduate-missionaries and the VWMTC staff members and adjuncts. They considered themselves as stakeholders in the success of the training program. They were obviously delighted to participate in the study.

The focus group members were student peers of this researcher, as we were for the most part enrolled in the same missions classes at that time, although we were not researcher peers. The researcher first shared a summary of the responses from the interviews with the participants across the three research questions and solicited

comments. This was in effect a *peer examination*, defined by Merriam (1998) as "asking colleagues to comment on findings as they emerged" (p. 204). The students then wrote down their suggestions to improve the program on unsigned forms which were later analyzed and incorporated into this section.

This sequence of events was chosen because the students were unaccustomed to focus group meetings and were further conditioned into classroom passivity by the Bible school emphasis on submissiveness, meekness, and humility. In other words the students were slow to open up. This researcher felt a discussion of interviewee responses to the research questions would break the ice better than first soliciting their suggestions, even though the former approach may have biased the discussion somewhat. This researcher felt that this potential bias was compensated for by the benefits of the peer examination of the interviewee responses, during which time, I took on the role of a fellow student.

In regard to the first research question, the perception of the effectiveness of the VWMTC training program, the students generally expressed satisfaction with the program in preparing them for the mission field in terms of cross-cultural adaptability. They were especially supportive of the current school leadership. None of them had been in a position to compare the present program with the old format that existed prior to 2000.

However, there was extensive discussion about the In-Ministry Training (IMT) program. This is a special program at VBI, where the IMT students take regular Bible foundations and missions classes in the morning hours, In the afternoon, they receive discipling and mentoring from their leaders and do outreaches at night. It is a demanding routine, as the IMT's usually don't finish until late at night. Enrollment is restricted to

single students between the ages of 18 to 29, IMT students are not allowed to work, and they live communally in nearby rented apartments. There are also restrictions on dating and courting between the sexes. Eleven IMT's are among this year's presently enrolled VWMTC students (approximately 50), and this researcher had interviewed two former IMT students. But none of the present IMT's attended the focus group discussion, because they could not get released from a mandatory afternoon outreach activity.

There is a rough parallel here between the lifestyle and intensity of the present IMT program and the VWMTC program format before 2000. This is why this researcher pursued this topic with the focus group, because some interviewees from the pre-2000 era claimed that program then was more intensive and developed more passion and interpersonal skills, resulting in better cross-cultural adaptability.

This topic came up in the focus group discussion because there was a perception that the IMT's considered themselves more focused, committed, and passionate to world missions and also more qualified to minister cross-culturally than their non-IMT student peers because of the greater intensity of the IMT program. They also felt they were better at developing relationships and resolving conflicts because the IMT's continually study, minister, and live together. The implication was that the VWMTC program is not as good as the IMT program in imparting interpersonal skills and fostering commitment and intensity.

One participant, who is a military veteran now in his 50's, said,

> Some think it's great, but it's also very demanding, not for everyone. I don't think I could handle that situation, timewise, the lack of sleep that they have, the schedule, and to stand right on top of it all the time throughout the day and night and still be at school early the next morning. I think it's more for a younger person, like a kind of basic training.

Another response:

> I think the IMT program is a great thing. It gives you a lot of hands on experience, and it helps you resolve conflicts, and it does give you an idea of what life on the mission field is like. You learn to live in close quarters, it's not like home. So you've got to learn to work through things. But on the other hand, there's always two sides to everything. I see people getting burned out because of everything they put you through. You go 24-7. They never stop. And so some are dedicated, but others are falling away because they're getting burned out. It's not for everybody, and you have to know where God's direction is taking you.

One international person from a developing country said that the IMT program is difficult, but it teaches one to live in a group setting, and this makes them stronger to go to the mission field and adapt to life on the mission field. She was referring to the communal, collectivistic life style in a primitive setting, like in her country, a cross-cultural setting that some missionaries have difficulty adjusting to, because of their individualistic background. Another participant said that the IMT program provides a full range of ministry activity through their many outreaches, and the intensity of the program forces you to make sure you have a true calling from God for missions.

In regard to the second research question, the influences that contribute to individual cross-cultural adaptability besides formal training, the main comments were about the importance of certain personal intangibles: love for the people and compassion for their needs enough to be moved into action, servanthood, humility, and submission. Two internationals commented extensively on this item. Another participant shared an anecdote about Mother Teresa's service to the diseased and dying outcasts in Calcutta, India under trying circumstances. The capacity to not take or hold offense was also mentioned. Lastly, the group agreed that strong faith in God's protection, that is, lack of fear on the mission field would also facilitate cultural penetration. Thus, like the other groups in the study, personality traits appeared to be the dominant influence.

One student who planned to go to Thailand recalled his traumatic Vietnam War experience as a perspective transformation experience that led him into missions work.

Most of the input from the session was on recommendations to improve the cross-cultural adaptability of the VWMTC training program. For the sake of brevity, these are summarized as follows (not an all-inclusive list):

- Students should make advance efforts on their own to learn (self-directed learning) about the culture of the country they are going to. Also, the field interns should get cultural sensitivity orientation when they arrive at their mission sites.
- There was also strong agreement for the need for survival training, for the three-fold purpose of learning to cope with limited infrastructure, as a team unity and individual confidence builder, and as part of adapting to the culture.The internationals stressed the need to learn how to cook in the open, how to choose the right natural plants to eat, how to set up and operate generators, how to get by without electricity or hot running water, etc. One international person said:

  > Americans don't know anything, because they depend so much on machines, and in most countries, there are not that much machines. So I have been thinking, what are they gonna do when they grow up in an apartment with modern conveniences, and [later] they don't know what to do when they get to my country?

- Many felt that there should be more cross-cultural interaction here in Tulsa. This could take many forms, such as more student outreaches across cultures and more formal training in cross-cultural adaptation. At present, there is only one formal course in cross-cultural adaptation in the VWMTC curriculum. The students generally thought it was good, but they felt a follow up course was needed in the form of a practical lab. Two suggested that each student adopt a local

international in the Tulsa area as a means of learning about that particular culture through developing personal relationships.

- It was recommended that there be more selectivity of the guest speakers, so they would be more focused on topics of practical value to the students, besides just testifying about their own mission experience. Also, the school should bring in more international speakers to give more cultural insights.
- Several mentioned about the necessity for a formal class in world religions and cults, so the student can have more in-depth knowledge of them when they are encountered on the mission field. At present, neither the VBI or VWMTC curriculum has such a course.
- One international person suggested that the VWMTC curriculum should include teachings about the covenant basis of religion, as this is an important concept in the southern continents where the Christian religion is growing rapidly.
- The students generally agreed to the proposed new curriculum of one year of concentrated mission courses preceded by one year of Bible foundations. With this format, the student will enter the program as more spiritually mature and with stronger interpersonal skills and will likely be more focused on missions work.

Throughout the session, there was general realization by the participants that the school is limited in resources and time; thus, it cannot possibly provide every kind of instruction or training that might be desirable. Therefore, the student must exercise some self-initiative and take charge of his or her own learning.

Analysis of Quantitative Data

In this section, the results of statistical analysis are provided on the quantitative instruments completed by 22 of the 25 interviewees and 48 VWMTC students: the demographic questionnaires, the Cross-cultural Adaptability Inventory (CCAI), and the Self-directed Learning Readiness Scale (SDLRS) psychometric instruments. This quantitative analysis fulfilled a triangulation strategy to further clarify and cross-check the qualitative data.

Simple mean statistics are provided on all three instruments. This is followed by statistics for the Pearson product moment correlation that were obtained for both sample groups to determine if there is any significant correlation between self-directedness (SDLRS) and cross-cultural adaptability (CCAI).

Descriptive Statistics

Table III depicts descriptive statistics: average age and educational level, along with average CCAI and SDLRS test scores. Except for average age, there is little difference between the various means for the two sample groups. Both groups averaged about 246 for CCAI (with individual scores ranging from 176 to 290) and 238 to 240 for the SDLRS. There was some variability of individual test scores within both groups. The self-scoring of these tests allowed the respondents an opportunity to assess themselves in the areas of self-directedness and cross-cultural adaptability.

Table IV depicts frequency distributions for SDLRS scores in the categories, as defined by Guglielmino and Guglielmino (1991) between the two sample groups. None scored "Low" (58 – 176). The distributions appear to be similar for both sample groups. Thus, two-thirds of the members of each group scored "Above Average" or "High".

TABLE III

DESCRIPTIVE STATISTICS

Sample Group	Avg. Age	Average Educational Level (years)	Avg. CCAI Score (Max: 290)	Avg. SDLRS Score (Max: 290)
Graduates/Staff/Adjuncts, N= 22	44.7	14.1	246.0 84.8%	238.1 82.1%
Students, N = 48	35.8	14.8	245.4 84.6%	239.9 82.7%

TABLE IV

SDLRS SCORE FREQUENCY DISTRIBUTION

SDLRS Score Categories	High (252-290)	Above Average (227-251)	Average (202-226)	Below Average (177-201)
Grad/Staff/Adj N = 22	7	8	6	1
Students N = 48	13	19	14	2

The developers of the CCAI instrument do not list categories for total test scores. Thus a frequency distribution table is not offered. The value of the test is supposedly in the scores of the four dimensions relative to each other on an individual test. Table V shows for both sample groups the average scores for each of the four dimensions the

CCAI instrument, Emotional Resilience (ER), Flexibility and Openness (FO), Perceptual Acuity (PAC), and Personal Autonomy (PA), as defined by Kelley and Myers (1995). Maximum possible scores for each dimension are listed under each dimension heading.

TABLE V

AVERAGE SCORES, DIMENSIONS OF CROSS-CULTURAL ADAPTABILITY

CCAI Dimension Max Possible	Emotional Resilience (108)	Flexibility & Openness (90)	Perceptual Acuity (60)	Personal Autonomy (42)
Grad/Staff/Adj N = 22	87.4 (80.9 %)	73.1 (81.2 %)	49.8 (83.0 %)	35.6 (84.8 %)
Students N = 48	86.1 (79.7 %)	74.1 (82.3 %)	50.4 (84.0 %)	34.6 (82.3 %)

Again, the scores are very similar for both sample groups. Also, each average score was approximately 80 percent of the maximum possible score. The lowest score was the students' score on for the dimension of Emotional Resilience (86.1, 79.7 percent), and the highest was the graduate-missionaries, staff, and adjuncts for the dimension of Personal Autonomy (35.6, 84.8 percent) which was 2.5 percent more than for the students on that same dimension. This was the biggest difference between the two sample groups for any of the dimensions. This suggests that the more experienced missionaries, staff members, and adjuncts can maintain a greater sense of self-

identification than the students despite stress from cross-cultural interaction (Kelley & Meyers).

Table VI shows descriptive statistics for the four dimensions of the CCAI, plus age and years of education, within the group of 22 interviewees broken down into two sub-groups, the 17 graduate-missionaries and the eight staff members and adjunct instructors.

TABLE VI

MEAN STATISTICS, GRADUATE MISSIONAIRES & STAFF ADJUNCTS

Sub-group	Staff/Adj. N = 8	Mission N= 14
Age	44.1	44.9
Yrs. Ed.	15.9	13.2
ER Score	89.3	86.4
FO Score	73.9	72.8
PAC Score	51.6	48.8
PA Score	35.3	35.8
CCAI Score	250.0	243.7
SDLRS Score	250.0	229.8

The various means show that in nearly every category the staff/adjuncts exceed the graduate missionaries. One exception is in average age, but this is partially accounted for by the ages of two veteran missionaries, one in mid-80's and the other in mid-60's.

Otherwise the consistent differences are not too surprising due to the additional experience and educational level of the staff/adjuncts. There is a difference of 6.3 points in the CCAI scores for the two groups and a bigger difference of 20.2 points for SDLRS scores. However, the small sample sizes may discount the significance of these findings. There were 14 graduate missionaries that completed both the CCAI and SDLRS, compared with eight for the staff/adjuncts. Overall, the differences of the various mean test scores and demographic variables appear to be small.

Pearson Product Moment Correlation

This researcher attempted to determine whether or not there is any significant correlation between the SDLRS test scores and CCAI test scores in replication of Chuprina's (2001) study.

The Pearson product moment correlation coefficient is mathematically defined as the ratio of the covariance of two variables to the product of the variances of the two variables. This value provides a measure of the strength of association between the two variables; it describes a linear relationship between the two variables; and it can take on values from –1.00 to + 1.00, where the absolute magnitude describes the strength of the association and the sign defines the direction of the association (Shavelson, 1996).

This statistic was obtained for the set of 22 interviewees that reported both CCAI and SDLRS total scores and also for the 48 VWMTC students that reported both CCAI and SDLRS total scores. SPSS for Windows determined significant correlation at the 0.01 level (2-tailed) for both sample groups.

Thus, the conclusion is that there is a statistically significant relationship between self-directed learning readiness and cross-cultural adaptability in VWMTC

missionaries/staff/adjuncts and also for VWMTC 1st and 2nd year students. Table VII shows there is a positive correlation between SDLRS and CCAI scores, which means that an increase in the scores of one variable results in an increase of scores in the other.

There was a moderately strong correlation among the interviewees between years of education and SDLRS test scores and weak correlation between years of education and cross-cultural adaptability (CCAI) and also between years of education and flexibility and openness (FO). The sample sizes were small, and the instruments have been cited for

TABLE VII

PEARSON PRODUCT MOMENT CORRELATION, SDLRS & CCAI

Sample Group	Pearson Correlation	Sig (2-tailed)
Graduate-Missionaries N= 22	0.629	0.004
Students N = 48	0.706	0.000

possible flaws. But these quantitative finding of strong correlation between self-directedness and cross-cultural adaptability is consistent with the qualitative findings extracted from the 25 interviews. Several interviewees, especially the long-term missionaries and most of the staff/adjuncts emphasized the importance of self-directedness in assuring success on the mission field. Guglielmino and Guglielmino (1991) contended that self-directedness is linked to job success. The interviews brought out that missionary students need to exercise self-directedness in advance to going to the mission field in such ways as learning at least some fundamentals of the language and

gaining self-familiarization about the culture and current economic, political, and social climate of the host country which are elements related to cross-cultural adaptability.

In addition, after the missionary arrives at the mission site, he or she must continue to exercise self-initiative in adapting cross-culturally, particularly in regard to building personal relationships. For example, one interviewee (P18), who did her field internship at a location in the West Indies, shared how the resident long-term missionaries and host local pastors mostly neglected her and her husband. They were left to their own devices. But they went out on their own and mingled with the local community and even found a local national who was willing to teach them the local dialect in exchange for guitar lessons. In turn, their learning of the local dialect opened cross-cultural doors of opportunity for them.

Summary of the Findings

Qualitative responses were extracted from 25 interviews of VWMTC, 17 VWMTC graduate missionaries and eight VWMTC staff members and adjunct instructors, plus input from a VWMTC student focus group discussion.

In answering Research Question One, about the perceived effectiveness of cross-cultural adaptability of the VWMTC training program, the general perception by the VWMTC graduate missionaries was that the program was generally satisfactory with some reservations. The big issue was the difference of program formats before and after 2000. Some who graduated under the old format felt the closer community and greater intensity of the program facilitated better relationship building and helped developed greater interpersonal skills and integrity of character. The similar lifestyle of the IMT students in the present training program was also noted. All recommend that the survival

training be brought back for various reasons. Also, a sense of community and close relationships in a school setting leads to increased subsequent adaptation to a typically collectivistic setting on the mission field.

In answering Research Question Two, the influences that contribute to individual cross-cultural adaptability besides formal training, the consensus among the interviewees placed personal traits as the most dominant influence followed by motivation, personal relationships, expectations, previous life experiences, and other factors.

Recommendations voiced by the interviewees to improve the training in cross-cultural adaptability favored the improvement of personality traits that were covered in Research Question Two. Also, close encounter group sessions, re-instituting survival training, more cross-cultural outreaches, practical training to prepare the missionary, and formal training in cross-cultural adaptation were additional recommendations.

The quantitative data from the interviewees and 48 VWMTC students was in the form of demographic questionnaires, plus test scores from the Cross-cultural Adaptability Inventory (CCAI) and the Self-directed Learning Readiness Survey (SDLRS). This quantitative data helped to clarify and cross check the qualitative data. The test scores were very similar for both groups for both the SDLRS and CCAI tests, although, due to the variability of scores within each group, the individual scores still had self-assessment value for each respondent.

However, there was a strong correlation (Pearson Product Moment) found between SDLRS and CCAI for both groups. The implication is that an increase of self-directedness leads to an increase in cross-cultural adaptability, This is consistent with what many of the interviewees had to say about the advisability of self-directedness.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Overview

This research examined the effectiveness of training in cross-cultural adaptability at the Victory World Missions Training Center and the subsequent application by its graduates on the mission field. An evaluative, descriptive case study approach was used. The research design also incorporated a mixed methodology - qualitative methods supplemented by quantitative data gathering means.

Based on the findings as listed in Chapter IV, this chapter discusses the conclusions derived from the findings, their implications for the mission training programs and subsequent cross-cultural adaptability on the mission field, and suggestions for further research. The details of the conclusions and recommendations are organized according to the research questions.

While the results of the study may not be generalizable, they do add to the descriptive literature on the development of cross-cultural adaptability training in general and also for the setting of missionary training centers which are specialized forms of adult religious education.

The results from addressing Research Question One described the effectiveness of cross-cultural adaptability training at VWMTC, both before and after the major shift in the program format in 2000. Results from Research Question Two indicated all the different influences that contribute to individual cross-cultural adaptability besides formal training. Results from Research Question Three identified recommendations to improve

cross-cultural adaptability at VWMTC. The quantitative data analysis determined what significant statistical relationships, if any, exist among self-directedness, cross-cultural adaptability, and various demographic variables.

The major conclusions drawn from the findings are:

1. The students that experience a more communal type life style, plus a school environment that successfully promotes development of interpersonal skills, relationship building and conflict resolution, tend to adapt more successfully to the collectivistic, high context, warm climate cultures typically encountered on the mission field.
2. There are a number of influences besides formal training that lead to developing individual cross-cultural adaptability, but the leading influences for a successful missionary tend to be internal factors associated with one's personality traits and motivation. However, other influences contribute significantly in further enhancing personality and motivational influences.
3. One of the leading personality traits that influences cross-cultural adaptability is self-directedness. Missionaries that are self-directed learners adapt well cross-culturally.

The validity of these conclusions and subsequent recommendations will be further developed under the research question headings, as confirmed by the input of the subjects in the study, and as connected to the theories of intercultural communication and cultural pattern matching which were discussed in Chapter II. Secondary conclusions were: (1) perspective transformation, as defined by Mezirow (1991), can occur and play a role in

the development of a missionary student, and (2) the increasing dominance of short-term missions has affected cross-cultural adaptability among students and also in how it is being taught at missionary training centers.

Perceptions and Attitudes of Past Cross-cultural Adaptability Training

The first research question asked: What are the perceptions and attitudes of VWMTC graduate missionaries regarding cross-cultural adaptability training received at VWMTC and its subsequent applicability on the mission field?

As stated in Chapter IV, the graduate missionaries generally expressed satisfaction with the cross-cultural aspect of their training, whether they attended VWTMC before or after 2000, the year of the big change in school format. Variations in responses were generally linked to several factors: one's personal investment of time and money into the program, the extent that successful relationships were established during the school experience, and the individual perception of subsequent success on the mission field. Secondary issues were comparisons of the different features of the different program formats, before and after 2000: the length of the program and school day, course content and methodology, and whether or not the program had outdoors survival training.

If a graduate felt like he or she had a good cross-cultural experience at an overseas mission site or had developed lasting relationships with classmates, which was nearly always the case, then the cross-cultural adaptability aspect of the VWMTC training program was deemed to be good.

The pre-2000 graduates sometimes perceived themselves as superior to the recent post-2000 graduates in terms of dedication to world missions and the ability to

communicate interculturally and adapt cross-culturally. They thought this was because of the greater perceived intensity of the program during this time of enrollment.

The present In-ministry Training (IMT) students of VBI who were also enrolled in the VWMTC program likewise perceived themselves as having more passion and being more versatile at adapting cross-culturally than their non-IMT VWMTC student peers. The commonalities between the pre-2000 graduates and the IMT's were: longer school day and thus longer close interaction among classmates; more communal living (some pre-2000 graduates lived close to each other in rented apartments, as did all the IMT's); and the greater intensity of the program. This last item of comparison needs to be clarified. Besides VWMTC classes, the IMT's did outreaches and received much intensive training from IMT instructors, referred to as discipling and mentoring, on a daily basis. There was still one more commonality, survival training. The pre-2000 class received it, while the present VWMTC program does not offer it. However, the IMT's were required to do "faith walks" which simulated survival training to some degree.

It appears then that, in comparison with the post-2000 non-IMT graduates, the pre-2000 graduates and the IMT's both simulated to some degree a more collectivistic, high context, warm climate lifestyle, whose features were defined by Hall (1976), Hofstede (2001) and Lingenfelter and Mayers (1986), and a little less of the individualistic lifestyle prevalent of North American, Western Europe, and Northern European countries (Dodd, 1987). The cultures in the collectivistic countries are more group oriented, more relationship based, less time oriented, and more accustomed to large groups living in confined spaces with less Western-style comforts. Thus, the learning environment and life style at a missionary training should simulate as much as practically

possible the situation and features typical of the collectivistic lifestyle in order to facilitate cross-cultural adaptability among its trainees.

The importance that many respondents in the study attached to survival (outdoors) training needs to be clarified in its connection to cross-cultural adaptation, aside from the obvious benefits of knowing how to cope or even survive in primitive environments such as at Mozambique. According to Dodd (1987), culture is more than just customs and traditions, language, and artifacts. Technology and materials, such as tools, machines, food, clothing, and the means of travel, are also part of a culture's distinctiveness from our own. The more crude technology of a developing country often lends itself to a social function as well as a practical function.

For example, a group of tribal women in Africa walk far distances to a river to gather water. In so doing, social interaction among the water gatherers takes place as means of maintaining friendships and keeping up with village news (Dodd, 1987). Thus, survival training in a missionary school serves to acclimate the potential missionary in adapting to this important aspect of a culture, material culture. In addition, many respondents in the study pointed out the team building and individual confidence builder aspects of such training.

Thus, a recommendation based on this conclusion is that VWMTC foster and simulate aspects of a collectivistic lifestyle in its program as much as possible. But practical realities have to be taken into account. For the sake of maintaining an enrollment, VWMTC is not likely to revert to the program format and enrollment requirements of the pre-2000 era. Neither can all the students be expected to maintain the demanding pace presently required of the youthful IMT's. It is also true that students

working full-time and caring for a family may feel less connected relationship-wise to the school when they depart the classroom in early afternoon. But there are measures that VWMTC can take to compensate for the unavoidable individualism among the students. These recommendations are taken up under the heading of the third research question.

Other Influences Contributing to Cross-cultural Adaptability

The second research question asked: Are there any other influences besides formal training that contribute toward individual cross-cultural adaptability?

As in Hullinger's (1995) study on expatriate businesspersons posted to China, the findings by all the different subgroups were overwhelmingly weighted toward the desirable personality traits of the missionary ahead of other major influences such as motivation, expectations, personal relationships, previous life experiences, and other influences such as language skills.

The conclusion is that personality traits are the single most important influence on the cross-cultural adaptability of a missionary. However, within personality traits. there may be additional traits that are more desired of a missionary than for other expatriate activities. Also, additional influences, other than personality traits, are important too and are not to be overlooked. In comparing missionaries with other types of expatriates, the demands on a missionary may be greater. This may be due to more direct interactions with local nationals, plus lower income, lower standard of living, and lower social status, all of which can lead to more stress and less satisfaction in the cross-cultural assignment (Navarra & James, 2002).

The identification of key personality traits in Figure 4 was similar to Hullinger's (1995) list of cultural adjustment factors in his study of expatriate businesspersons and

teachers. He divided his list of cultural antecedents into two groupings, endogenous and exogenous factors. The endogenous factors referred to those influences that "originate from or are derived from within and are a function of the person, such as personality traits and motivation" (p. 110). Exogenous factors are "those which are in the environment or which are external to the person" (p. 110) and include expectations, personal relationships, past life experiences, and other external factors such as language ability. The use of this scheme helps to address the findings of this research question.

In this study, the category of personality itself contained many characteristics such as flexibility, adaptability, patience, tolerance, risk taking, and curiosity. These are the same personality characteristics often identified in the literature on expatriate businesspersons, social services, law enforcement, medical professions, etc (Brown & Ataalla, 2002; Hullinger, 1995).

Flexibility and adaptability were mentioned in this study by interviewees more often than any of the other personality traits. A missionary needs to be flexible in order to overcome the stress brought about by cultural shock (Hiebert, 1985), especially when things go wrong or the plan suddenly changes. Hiebert also recommended humor to maintain self-esteem, self assurance in being willing to laugh at one's own mistakes, plus forgiveness of others' mistakes, and thankfulness for what went right as other personality traits that would help the missionary overcome frustration and adapt to the new setting.

Curiosity and risk taking were mentioned by the respondents as other personality traits related to successful cultural adjustment. Curiosity about another culture can, "heighten intercultural experiences and foster better relationships" (Dodd, 1987, p. 17). Thus, missionaries who have this orientation will be more likely to venture out of their

comfort zone and take the initiative to learn about the language and culture and therefore adapt better. Dodd (1987) equated risk taking with "innovativeness" which he defined as "our ability to try new things, to engage in some social risk taking, particularly where new information and developing social relationships are concerned...our ability to try new things is linked with intercultural effectiveness" (p.233).

This study identified additional desirable personality traits,which were not identified in Hullinger's study (1995), that are also deemed critical to performing missionary work, such as servanthood, humility, and self-directedness. The implication is that there may be more demands on the interpersonal skills of a missionary than in other expatriate categories. Servanthood and humility were considered especially important by the VWMTC adjunct instructors as necessary personality traits in order to adhere to biblical standards of placing the needs of others ahead of their own and serving in an unpretentious manner. In their opinion, developing these characteristics would help to overcome the perception of many local nationals about U.S. missionaries as being pushy and condescending. This can be accomplished in the VWMTC training through group dynamic activities, through volunteerism in church and community service activities, and through participation in work-study programs.

Navarra and James (2002) mentioned one additional personality trait that was not addressed in this study: self-esteem. They concluded that missionaries with higher self-esteem will feel less threatened and will more willingly seek aid and make new relationships in the foreign setting, which in turn leads to greater cross-cultural adaptation and more satisfaction with the assignment. Those with lower self-esteem will tend to

retreat inward and thus have less social support systems and end up with more psychological stress.

An implication is that since personality characteristics determine to a great deal one's cross-cultural adjustment, it is imperative that missionary sending agencies and others who determine or approve missionary assignments give careful consideration to assessing personality in this assignment process, rather than on objective, measurable elements such as education and experience.

Self-directedness

Self-directedness was another personality trait strongly identified as important by the interviewees, but was not addressed in Hullinger's (1995) study. The quantitative data revealed that self-directedness is strongly correlated with cross-cultural adaptability. The implication is that self-directedness is a desirable missionary trait that leads toward increased cross-cultural adaptability, and that missionary training programs should encourage it.

Thus, based on both the qualitative and quantitative evidence presented in Chapter IV, missionary training centers should encourage self-directedness among its students, balanced against the need to also develop group behavior skills. Incorporating independent projects as part of the school curriculum is one way to accomplish this purpose. This researcher's suggested revised curriculum, discussed under the heading of Research Question Three, includes independent projects.

However, it is realistic to assume that not all new students enter a Bible school as self-directed learners, so school administrators will have to find ways to overcome resistance to self-directed learning from the student (Brockett & Hiemstra, 1994) and also

from some instructors (Pilling-Cormick, 1994). Hiemstra (1994) listed the various generic components of typical self-directed learning packages and ways to implement them in adult education institutions.

Thus, missionary students can increase their potential effectiveness by becoming more self-directed learners. Due to the knowledge explosion in all fields of knowledge, including Missiology, VWMTC or any other missionary training center cannot possibly provide all the information a student might need to prepare for a future assignment. But the school can encourage the student to take charge of his or her own learning (Guglielmino & Guglielmino, 1991) while enrolled in the program and carry that positive attitude to the mission field.

Motivation

There were no questions in the interview guides that specifically addressed motivation, but the responses by some interviewees indicated that motive is also important as an influence in cross-cultural adaptability. The responses on motivation usually addressed motivation issues such as certainty of one's calling to the mission field, passion for missions, and focusing on one's identified goals for the mission. Hullinger (1995) distinguished two types of motives, between those that relate to personal growth and making a contribution to society and motives for sake of compensation and career enhancement, recognizing that the former set of altruistic motives would likely facilitate more cultural adjustment than the latter.

Based on the findings of the study, one might also expect the missionary to emphasize personal development and service-oriented motives ahead of personal gain.

Thus, those missionaries, who view learning a culture and language as intrinsically worthwhile goals in themselves and are also moved into action to serve the local people's spiritual and basic material needs, will likely pursue those goals more enthusiastically and attain greater cultural adjustment.

With the rise of short-term missions, motivation has become more of an issue. For example, the urgency of making certain of one's calling depends partially on one's perceived status of whether he or she is a short-termer or a long-termer. The pre-2000 VWMTC graduates, most of whom became long-termers, were probably more certain of their calling because of the restrictive rules of enrollment they passed through and also the push by the school administrators at that time for them to go to the field as a long-termer soon after graduation. A would be long-termer must also decide on issues that require more commitment than a short-termer, such as time away from a job or family, finances, family care, health, etc.

At present, with the VWMTC curriculum more geared to short-term missions, the student can make one or more short-term trips, using that as a vehicle to measure self-certainty of the calling and either postpone the decision to commit to a long-term mission or elect to drop out of missions altogether without sustaining great personal cost, if the student realizes the certainty of the calling is not there.

Guthrie (2000), Collins (2001), and Peterson, Aeshliman, and Peterson (2003) all acknowledged that some short-termers go with a tourist mindset motivation, rather than a desire to serve and make a contribution. But the perception of passion or zeal for world missions in general or for the specific mission assignment is another issue of motivation that depends partially on different role perspectives. The resident long-term missionary

may perceive the visiting short-termer as lacking in passion or zeal. On the other hand, many short-termers may claim to have as much passion as the long-termers, but issues of career, finances, and family obligations demand their attention and preclude them from going on a long-term mission.

Personal Relationships

The role of personal relationships was considered an external influence in cross-cultural adaptability in keeping with Hullinger's scheme (1995). He considered three kinds of relationships, those with family members, with other expatriates, and with local nationals. In this study, personal relationships was considered almost as important as personality and motivation as an influence on developing cross-cultural adaptability. There was a general consenus that if the missionary does not have good personal relationships; he or she can hardly expect to have good credibility with the local nationals. This is important because perceived credibility in the area of one's personal relationships is part of communicator credibility with a cross-cultural target audience (Dodd, 1987). For missionaries, the primary relationships would likewise be with family (the most important relationship), relationships with other missionaries (who are also expatriates), and local nationals.

This study confirmed the added beneficial effects of the presence of the whole missionary family, rather than the missionary going it along, in terms of opening doors of opportunity and overcoming cross-cultural barriers on the mission field. Thus, a spiritually strong, united, well adjusted missionary family adds to the credibility of their undertaking (Hiebert, 1985).

However, there are risks and disadvantages to bringing the family along to the mission field. Hiebert (1985) listed many potential problems for the missionary in caring for his or her family, especially when missionary children are involved. Hullinger (1995) cited references that claimed that the leading cause of expatriate businessperson failure was the inability of family members to adapt. Navarra and James (2002) found in one Asian country that missionaries had more problems in cross-cultural adaptation than in-country counterpart expatriate businesspersons, partly because the missionary wives had less in-country social support systems available to them. Copeland and Norell (2002) reported a similar finding. Pollock (1997) cited a research report where marriage and family issues were the second major reason for preventable missionary attrition, accounting for 13 percent of overall attrition.

Hiebert (1985) listed ways how negative marriage and family issues on the mission field can be overcome, such as: agreement for the mission assignment by both spouses and involvement in ministry activities by all the missionary family members. Care should also be taken to spend quality time with the kids regardless of ministry demands. Joint preparation in the pre-training, open communication between the marriage partners, and having access to social support systems also help guarantee family adjustment. Thus, having missionary family members on the mission field can work, but it requires strong family cohesiveness.

The relationships with other missionaries and local nationals cannot be overlooked either. Other missionaries help form the support system needed on the mission field, and local nationals also provide valuable assistance to missionaries in the cultural adjustment process (Hiebert, 1985).

The overall implication is that it is important for the mission school to continue to promote among its students relationship building and maintenance of important relationships. The students can be reminded not to neglect personal family relationships and to pursue agreement with spouses for the mission assignment. The importance of networking with fellow students and other missionaries can also be emphasized, as well as developing and nurturing important relationships on the mission field.

Expectations

The expectation of the missionary, while in school and subsequently on the mission field, was also identified as another significant influence. Hullinger (1995) placed expectations of business expatriates in China at the juncture of endogenous and exogenous factors, because he felt that expectations were influenced by both internal characteristics and external life experiences such as travel and training. Thus, personality traits may change relatively slowly over time, but expectations can be influenced significantly by life experiences and training.

The concept of expectations is important in this study because the unfulfilled expectations of missionaries can result in psychological stress (Navarra & James, 2002). Peterson, Aeschliman, and Sneed (2003) discussed the expectations missionaries may have, especially about the roles they expect to carry out on short-term mission trips. If these expectations are unfulfilled, disappointment and conflict with others may result. There are not only the expectations of the missionary to consider, but also the sometimes-conflicting expectations of the sender agencies, the field facilitators, the host missionaries, and the local nationals. If there is insufficient communication and

coordination among these different interest groups, role conflicts or competing agendas can result.

For example, a short-term missionary may expect to do much teaching at the local Bible school plus evangelizing at the indigenous churches, but becomes frustrated when the resident missionary assigns less visible roles. Or the resident missionary may put the visiting missionaries up in private rooms and comfortable accommodations, while the visitors had expected to "rough it" with the local nationals. A visiting mssionary may give some soap and towels to an orphanage and expect the children to demonstrate gratitude. There may also be problems of leadership authority among the sender agency, field facilitator, the missionary group leader, and the resident missionary (Peterson, Aeschliman, and Sneed, 2003). To minimize these possible tensions, all parties should coordinate and agree in advance on these issues. Thus, missionary students should learn through their training how to anticipate such issues in advance, perhaps through classroom role playing or group dynamics.

This researcher feels that the issue of lowered or realistic expectations ties in with certain personality traits, such as flexibility and adaptability and the willingness to forgive and forget. One of the respondents in this study, an experienced short-term mission group leader, said, "Blessed are the flexible, for they shall bend and not break."

A missionary's personal expectations also relates to the ability to adapt cross-culturally and can be a determining factor in mission field success. Hiebert (1985) recommended setting low expectations as a way to reduce stress when going through culture shock. A missionary may even need to maintain low expectation levels for a long

time, like in P3's narrative in Chapter IV, where his patience and low expectation enable him to survive in a harsh, remote setting over the long haul.

Therefore, an implication is that missionaries are subject to the stress of unfulfilled expectations. Thus, the training of a missionary school should caution the missionary student about having unrealistic expectations, along with being flexible and adaptable, realizing that the plan can change suddenly. Development of servanthood and humility attitudes can further minimize tension over conflicts of role expectation. The student will also be well advised to self-evaluate him or herself honestly and set realistic goals and expectations. The school staff can help in these areas through mentoring and counseling.

Past Life Experiences and Language Training

This is a category of external influences that includes previous life experiences and other factors such as language skills. As brought out by the interviews, focus group discussion, and demographic surveys, life experiences that influenced individual cross-cultural adaptability included previous international travel, previous military experience, early upbringing, early participation in church activities, being inspired by visiting missionaries, previous jobs and occupations, and other previous forms of formal education. There were even a few reports among the interviewees of previous transformative learning experiences that changed their worldview about cultural differences.

All these experiences affected the respondents' cross-cultural adaptability to the extent that they affect personality and motivation. These experiences did not prepare them for any specific culture, but they did learn flexibility and adaptability from them,

plus a broadened world view and tolerance toward other cultures, which in turn led to subtle changes in personality.

One could also categorize these type of experiences as "nice-to-have-but not essential" experiences. This means that these experiences were helpful, but were not indispensable toward one developing cross-cultural adaptability. One's family upbringing is a case in point. At least two of the interviews said that a positive family upbringing in regard to tolerance of other cultures was the leading influence in their lives. Other respondents had the opposite kind of upbringing from intolerant and racially biased parents. Yet they still moved on in their lives and subsequently interacted positively and explored other cultures with ease because of their inherent personality, motivation, and positive attitudes toward other cultures.

In regard to linguistic skills, some respondents reported their ability to adjust well culturally on the mission field despite not knowing that language. They compensated by depending on available interpreters or perhaps they were fortunate to be in an area where at least some of the locals spoke English. But others, especially the long-termers, insisted on the necessity of learning the indigenous language toward building relationships and opening doors of opportunity. Hiebert (1985) and Tatro (2000), both speaking from a traditional long-term missions perspective, were also adamant about the necessity of learning a language.

Still others spoke about people who knew the language well, but could not adjust culturally speaking. Also, as confirmed by the interviews in the study, the process of learning of languages involves cultural adjustment in itself (Dodd, 1987). Many interviewees reported language immersion was the best way for them to learn a language.

Besides gaining fluency, the local nationals appreciated their effort made to learn their language, and personal relationships were gained through the interaction.

In evaluating these different perspectives, the implication is that ideal personality traits and high motivation together can enable a missionary to successfully adjust to a different culture even without knowing the local language, at least to some extent. Also, language fluency does not in itself guarantee cultural adjustment. However, a would-be long-termer should become fluent in the local language, and for short-termers, the learning of a language, even some basic phrases, can be an added plus. While it may be beyond the capabilities of a missionary training center to offer specific language classes, it can still encourage its students to learn on a self-directed basis.

Improving Training

The third research question asked: How can training for cross-cultural adaptability be improved at VWMTC? The recommendations from the respondents were oriented toward: increasing the ability to build relationships in a collectivistic-type culture, plus the further development and maintenance of personal traits perceived as desirable on the mission field, such as flexibility, adaptability, servanthood, submission, humility, and self-directedness.

These recommendations also addressed specific issues, such as concerns or desires to: remove character flaws at the beginning of training; learn survival training techniques as an additional means of adapting to a local culture; more cultural interactions through the class-sponsored student outreaches and participation in local church ministries; the learning of practical tips for adapting successfully on the mission field; and bringing about changes in the curriculum to make it more practical-oriented.

As already mentioned, there were also some findings of perspective transformation among a few of the interviewees before enrollment at VWMTC, but most expressed that most transformative learning takes place subsequently on the mission field after completion of schooling. All agreed that it was desirable to bring about profound change in the student while enrolled or at least prepare the person through an environment conducive for transformative learning experiences either while in school or during the international internship. Thus, missionaries should borrow from the theories of transformative learning to undergo personal change (Ewert, 2000). Or at least the school experience should help the student gain an increased understanding of the different worldviews of local nationals in differing cultures (Dodd, 1987; Hesselgrave, 2000; Hiebert, 1985).

These recommendations were consistent with VWMTC's official goals. A VBI/VWMTC program flyer (August, 2003) and also the VWMTC Executive Board Meeting booklet (2003) stated that, "VWMTC's purpose is to train students to be successful cross-cultural communicators of the gospel of Jesus Christ." Stated goals included fostering the following attributes among the students: character development, consuming passion, being a team player, and an understanding of cross-cultural adaptation. Thus, VWMTC officially has committed to developing cross-cultural adaptability and character, to include development of interpersonal skills, as essential to accomplishing its overall mission.

Resolving Character Flaws

This is one topic about which there was near-unanimous agreement, to have a weekend intensive group encounter session during which any remaining long-standing

personal issues and character flaws would be brought out into the open by skillful facilitators. All felt that unresolved character flaws become magnified on the mission field. Thus, missionary students should undergo this type of personal preparation before going to the mission field (Peterson, Aeschliman, & Sneed, 2003). Victory Christian Center (Weekend Encounters) and other local churches already offer some form of this type training. This training could be specifically tailored to mission students, by rendering it relatively early in the school year by seasoned missionaries who are familiar with the specific pitfall issues on the mission field. The personal impact would carry through the remainder of the school year and hopefully on the mission field.

Survival Training

Survival training was another universal recommendation by the interviewees, both by those who went through it under the pre-2000 program format and recent enrollees who didn't receive it. As already stated, the perception was that the benefits were three-fold: increased capability to cope with limited infrastructure, team and individual confidence building, and increasing one's cross-cultural adaptability.

Individual Cross-cultural Interaction and Group Cross-cultural Outreaches

Another implication from this study is the students can further refine relationship-building skills while learning about other cultures through individual cross-cultural interaction and group cross-cultural outreaches in the local area while in school.

Many of the interviewees recognized the increasing diversity of the Tulsa metropolitan area and saw the opportunity of gaining first-hand knowledge of a culture by interacting with them on a personal basis. Thus, there were several who suggested that the VWMTC student groups conduct more outreaches to culturally diverse groups, for

example to an apartment complex consisting mostly of Hispanic people or to a Native American reservation. This kind of direct cross-cultural interaction constitutes practical application of classroom instruction and further prepares the students for the mission field.

Hiebert (1987) addressed the various culturally-related ethical dilemmas that missionaries may face, such as the consumption of alcoholic beverages, the burning of incense at funerals, or attendance at communal feasts to drive away evil spirits – all of which may be acceptable practices in the local cultural context. Gaining advance knowledge of such practices through local cross-cultural interactions would at least prepare the prospective missionary to make a better informed decision when such situations arise.

The focus group findings suggested that the students be encouraged or even required to adopt (or sponsor) a local international person. Area churches and schools have lists of international people who are waiting to be sponsored. Cultural knowledge and relationships would be established on a personal basis with internationals of a particular culture. Such activities are best accomplished in close personal settings, such as over meals at someone's home, where the people of opposite cultures can get better acquainted in a relaxed atmosphere. To this list of recommendations, this researcher would add student cell group activity as an additional way to develop small group synergy and interpersonal skills.

Recommendations For Practice: Revised Curriculum

The issue of changing the curriculum was significant. Based partly on the findings of this study, this researcher has listed a suggested revised curriculum for VWMTC.

Most of the interviewees favored the proposal of the VWMTC Board of Directors to revise the curriculum from its present two-year program to a one year curriculum consisting mostly of missions-related courses. This would require final approval of the senior pastor of Victory Christian Center.

Based on information provided thus far by the VWMTC Board of Directors, the student would enter the program after already having completed a year of Bible foundations courses, either from VBI or from a similar Bible institute. By satisfying this requirement, it was assumed that the student would be more spiritually mature and also have more interpersonal skills. The respondents in the study advocated adding some new courses while combining or deleting old courses to result in a more practically oriented curriculum that would serve the students' immediate needs.

This input was timely because VWMTC was in effect engaging in strategic planning of its future curriculum. Finch and Crunkleton (1993) defined strategic planning as a series of rational steps that move an educational institution, through understanding the external forces or changes relevant to it and also developing a vision of its preferred future, as well as a strategic direction to achieve that mission (Jones, 2000). Finch and Crunkleton (1993) also developed a curriculum evaluation model, called CIPP, meaning **C**ontext Evaluation, **I**nput Evaluation, **P**rocess Evaluation, and **P**roduct Evaluation. The first two parts of this model can be applied in this situation by taking the program

documents and interviewee input and applying them to design a revised curriculum in the context of the local situation.

Some of the desired course additions were: two courses in cross-cultural adaptation rather than just one; a course in world religions; and two courses in the history of missions instead of one. The second course in cross-cultural adaptation would include role-playing, simulations, intercultural communication exercises, and other small group dynamics. The course in world religion was desired because of the absence of this course at VBI. The second course in history of world missions was recommended, because, due to the scope of the history of world missions, it was felt that one class is insufficient. In these classes, the students could be assigned to study biographies of leading missionaries as role models for them to emulate.

A course in cultural anthropology was also recommended. Anthropology helps to provide tools for examining cultural settings (Hiebert, 1986). A course in cultural anthropology would bring about better understanding of cross-cultural situations, provide insights into missionary tasks involving cross-cultural situations such as Bible translation, and help missionaries understand within a cultural context the social changes that accompany a religious conversion. Through anthropology, missionaries understand their own culture better through the lens of other cultures (Hiebert, 1985). There was also a request for one or more courses that more fully address practical issues of mission work such as fundraising, making travel arrangements, shipping containers, the logistics of a crusade, and the like.

Table VIII depicts this researcher's suggested revised curriculum based on this study to replace the present two-year curriculum depicted in Figures 2 and 3, Chapter I.

Some courses from the current curriculum were retained, especially those that facilitate group dynamics or impart practical teachings. It also features one retreat for each of the first three quarters of the school year: Immersion Weekend (getting acquainted), Weekend Encounters (to resolve character issues), and Survival Training. Having these retreats once per quarter would help develop team building and other adaptation skills.

This suggested curriculum appears weighted toward the progressivist philosophy of learning, as discussed in the literature review, Chapter II, but some courses of an idealist tradition are still retained, and the requirement of one year of Bible foundations courses still preserves the dominance of the idealist tradition of learning for the overall two year program.

Instructional Methodology

This suggested curriculum can be compared with another missionary training model in terms of content and methodology. Throughout its existence up to the present, VWMTC has been like many other Bible schools in teaching most of its classes via the traditional lecture mode. Peterson, Aeschliman, and Sneed (2003) outlined a curriculum model for formal training of short-term missionaries that featured more active classroom interaction and small group dynamics as preferred methods of teaching over just passive listening. This researcher feels it could be adapted to VWMTC.

It consisted of five components: Cross-cultural Training, Personal Preparation, Logistics Training, Intended Activities Preparation (for example, a drama or skit), and Financial Preparation. The Cross-cultural Training component consisted of four parts:

1. General theory, simulation games, simulated settings.
2. Host nation/people group specifics.

TABLE VIII

SUGGESTED REVISED CURRICULUM, ONE-YEAR PROGRAM, VWMTC

Notes: 1. Each school quarter is nine weeks in duration.
2. Each class is two hours per week, unless otherwise indicated.
3. Weekly schedule is Monday through Friday, 7:50 AM to 12:20 PM.

1st Quarter

Making of a Missionary
Introduction to World Missions
History of Missions 1
Chapel
VBI Elective
Ministry Make Practical 1 (2)
Discipling the Nations
Practical Dynamics For Reaching Nations 1
Faith For Finances

Weekend Retreat: Immersion Weekend (Group Dynamics, Personality Testing)

2nd Quarter

History of Missions 2
World Religions
International Crusades, Church Plantings, and Short-term Missions
Chapel
VBI Elective
Independent Projects 1 (self-learning)
Ministry Made Practical 2 (2)
Practical Dynamics For Reaching Nations 2
Cross-cultural Adaptation 1 (theory)

Weekend Retreat: Group Encounters (Resolve personal issues)

3rd Quarter

Cultural Anthropology
How To Start A Bible School
Fulfilling the Mission
Chapel
VBI Elective
Independent Projects 2 (self-learning)
Ministry Made Practical 3 (2)
Practical Dynamics For Reaching Nations 3
Cross-cultural Adaptation 2 (practicums)

Weekend Retreat: Adventure (outdoors survival) Training

4th Quarter

Domestic/International Internship

3. Language training (basics) and rehearsal.

4. Re-entry training to reduce re-entry shock upon return (Peterson, Aeschliman, & Sneed, 2003).

The Personal Preparation component included personal spiritual preparation, team building, and debriefing. Logistics Training included practical matters like travel documents and on-field orientation, while Financial Preparation included fundraising, budget development, and money due deadlines. The authors also addressed the issue of the frequently used mode of teaching in Bible schools, the standard lecture mode.

> The stand-up-in-front-of-the class, lecture-only model of training delivery remains as functional as a square wheel. Unfortunately this model gets pummeled into us through constant exposure to school classroom environments, pulpit preaching, political proselytizing, and other sit-and-be-quiet-and-listen-to-me settings. Lecture/listen can work effectively – but only when used judiciously as merely one of the arsenal of appropriate training delivery methodologies (Peterson, Aeshliman, & Sneed, 2003, p. 107).

Thus VWMTC might consider to move from over dependence on the lecture mode to more interactive training methodologies. In this same vein, guest missionary speakers have much to offer in sharing their first-hand mission experiences and inspiring their audience by their life commitment to world missions. However, it is advised that VWMTC exercise more selectivity in choosing the speakers, enjoin them to impart more relevant content, and monitor the speakers for compliance.

Other Recommedations

Other recommendations included an alumni association, an improved student resource center, and the administering of psychometric test measuring instruments.

Throughout the 22-year history of VWMTC, there has never been a continual database of VWMTC graduates and their activities since graduation, due to lack of

personnel resources. Such a system would help determine VWMTC training outcomes, make possible longitudinal studies of its graduates, and also maintain a system of connectedness among the graduates. Hopefully, a volunteer can be found or funds can be obtained to hire a person to establish and maintain such a system, and in addition write and distribute periodic newsletters. Missionaries need a back-up home support system, and a VWMTC alumni association would help to meet that need.

Several interviewees also expressed the need for more available computer stations and a more available reference library with periodicals, videos, and books attended by a trained librarian. The implication is that VWMTC does not have all the tools available for student self-learning. Such tools would enable the students to complete class assignments and group projects, while also exercising self-directedness to extract more information about a possible mission site. At present, many students do not own their own computer, and their only alternative would be to go to a public library. Lastly, some of the adjunct instructors suggested additional psychometric testing instruments to be administered to the student, in addition to the DISC that is presently being used to determine how one interacts with others (coping style) in a group situation. One of the implications for Research Question Two was that it is imperative for missionary senders to assess the personality characteristics of the candidate missionary for better assignment matching. Instruments such as the Myers-Briggs Type Inventory (MBTI), Kolb's Learning Style Inventory (LSI), and others can help missionary training programs assess the student on learning styles and personality tests. These instruments can also be a means for the students to self-evaluate their own strengths and weaknesses and arrive at realistic self-expectations.

One more recommendation is to encourage the learning of languages by the student on an individual basis. The school can provide some instruction on learning how to learn a language, plus inform the student on what language training is available within the parent church or elsewhere and perhaps provide language learning software of some languages on the student resource computers.

Recommendations for Further Research

Replications of this study among other Bible institutes and missionary training centers are recommended in view of the growth of this type of adult religious education institutions throughout this country and the world.

The semi-structured interview is an effective means of studying cross-cultural adaptability among missionaries, as it provides the researcher with thick descriptions of the mission school experience and missionary experiences on the mission field. It is recommended that in future research, ethnographic studies are conducted at mission sites to further clarify on-going cross-cultural adaptation processes, especially coping mechanisms by missionaries to relieve acculturative stress. Also, future studies should solicit the input of foreign nationals in order to obtain more data from their perspective.

In addition, cross-cultural training methodologies in other spheres of human activity, such as the international business arena, social services, law enforcement, and the medical professions should be further investigated to determine if their cross-cultural training methodologies are transferable to Bible institutes and missionary training centers.

Mixed methodology studies on this topic are also recommended. Quantitative instruments, such as the SDLRS and CCAI that were used in this study, provide a good

means of clarifying and crosschecking the qualitative data. Researchers should also consider using as research tools these or other psychometric instruments in the area of cross-cultural adaptability. Such instruments could be used to assess students at the beginning and end of the school year, as a type of research experimental design, pre-test, treatment effect, post-test, with the curriculum being the treatment effect.

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APPENDIXES

APPENDIX A

INFORMED CONSENT FORM

INFORMED CONSENT FORM

A. AUTHORIZATION

I, _____ hereby authorize or direct Jerry D. Jones or associates or
(Printed Name)

assistants of his or her choosing, to perform the following treatment or procedure.

B. DESCRIPTION OF RESEARCH AND ASSOCIATED RISKS/BENEFITS

The following describe the research study and procedures to be utilized in regard to human subjects.

1. The name of the research project is: Determining And Developing Cross-cultural Adaptability Among Bible School Missionary Trainees.
2. This study involves research and is being conducted through Oklahoma State University. Jerry D. Jones is the principle investigator. He is a doctoral candidate for the degree of Doctor of Education, specializing in Adult Education. His academic department is Human Resources/Adult Education (HRAE) in the School of Education (SES), OSU Graduate College of Education, Stillwater, Oklahoma.
3. The purpose of this research is to: determine the effectiveness of the training in cross-cultural adaptability at the Victory World Missions Training Center (VWMTC), a missionary training center in Tulsa, Oklahoma, as determined by the results of qualitative interviews and survey questionnaires administered to purposively selected active missionaries who are also graduates of the Victory World Missionary Training Center (VWMTC). The data gathering procedure will be to conduct an audio-taped one-on-one semi-structured interview with selected participants. Each participant will also be administered the CROSS-CULTURAL ADAPABILITY INVENTORY (CCAI) psychometric instrument and complete a demographic questionnaire to determine if there is any difference of cross-cultural adaptability across demographic variables. The principal investigator may also include another psychometric instrument called the SELF-DIRECTED LEARNING READINESS SCALE (SDLRS) to determine if there is any positive correlation between self-directedness in learning and success in cross-cultural adaptation. The total period of participation in the study by any particular subject will not exceed three hours.

4. No experimental treatments are involved in the study.
5. There are no foreseeable risks or discomfort to the subjects in the study.
6. There are no immediate tangible benefits to the subjects, other than a satisfaction of participating in useful research. Benefits to society as a whole include improvement at missionary training centers in the area of cross-cultural adaptability, which in turn will help its graduates minister and teach more effectively across cultural boundaries on the mission field.
7. Protection of confidentiality will be maintained for personal data entered on the CCAI and also for demographic questionnaires.
8. If there are any questions about the project, please contact the Principal Investigator, Jerry D. Jones, E-mail: jdjonesmission@yahoo.com, Phone: 918 664-3604. Also for more information about the rights of research subjects or for remedy in the event of injury to research subjects, please contact the IRB Office at Oklahoma State University, Stillwater, Oklahoma. An additional contact is: Sharon Bacher, IRB Executive Secretary, Oklahoma State University, 415 Whitehurst Hall, Stillwater, Oklahoma 74078, Phone: 405 744-5700.
9. The Director of Victory Bible Institute, Reverend Ron McIntosh, and the Coordinator of Victory World Missions Training Center (VWMTC), Tulsa, Oklahoma, Reverend William Turkovich has given permission to the Principal Investigator, Jerry D. Jones, to conduct the study at the school location.

C. VOLUNTARY PARTICIPATION.

I understand that participation is voluntary and that I will not be penalized if I choose not to participate. I also understand that I am free to withdraw my consent and end my participation in this project at any time without penalty after I notify the Principle Investigator, Jerry D. Jones, by e-mail: jdjonesmission@yahoo.com, phone: 918 664-3604, or by mail: 10765 East 29th Place, Tulsa, OK.

D. CONSENT DOCUMENTATION FOR WRITTEN INFORMED CONSENT

I have read and fully understand the consent form. I sign it freely and voluntarily. A copy has been given to me,

Date_____ Time_____ (AM/PM)

Name (typed) Signatur

//

_____

Signature of person authorized to sign for subject, if required.

Witness(es) if required: _____

_____

//

I certify that I have personally explained all elements of this form to the subject or his/her representative before requesting the subject or his/her representative to sign it.

Signed: _____

Project director or authorized representative

APPENDIX B

SEMI-STRUCTURED INTERVIEW GUIDE – VWMTC GRADUATE

SEMI-STRUCTURED INTERVIEW GUIDE – VWMTC GRADUATE

1. Preliminaries. Interviewer briefly explains purpose of research, obtains signed informed consent form, gives demographic survey and two psychometric instruments to be completed and mailed subsequently, and shows interview guide.

2. Questions. The following questions are asked, but probing and follow-up questions are also asked, and new topics may be explored.

   - What's going on with your present mission assignment?
   - What is your future vision/plans?
   - What led you to enroll at VWMTC and go into missions?
   - When did you graduate from VWMTC and who was the Director?
   - What were enrollment requirements at that time and how did they affect you?
   - What was the program like in regard to: content, length of school day, student outreaches, intensity, etc?
   - Can you describe your internship at the end of training and its impact?
   - In your opinion, how well did the program prepare you in regard to cross-cultural adaptability on the mission field?
   - How do you compare the program at the time you went through and its graduates with the program and its graduates at other times?
   - What do you feel are the leading influences that bring about cross-cultural adaptability in an individual?
   - What self-initiative efforts do you take to prepare for cross-cultural ministry?
   - What is the state of world missions and how do you perceive your role in it?
   - What are the leading reasons some missionaries fail?
   - What is your opinion about the proposed curriculum revision?
   - What else could be done to improve training in cross-cultural adaptability?
   - What is your comment on these other issues?

     The need for survival training, Encounters Weekend, Relationships with other students, staff, Learning a foreign language, Personal attitudes.
   - Is there anything else you would like to say?

4. Closing Thank you for your participation in the study

APPENDIX C

SEMI-STRUCTURED INTERVIEW GUIDE – VWMTC STAFF/ADJUNCT

SEMI-STRUCTURED INTERVIEW GUIDE – VWMTC STAFF/ADJUNCT

1. Preliminaries. Interviewer briefly explains purpose of research, obtains signed informed consent form, gives demographic survey and two psychometric instruments to be completed and mailed subsequently, and shows interview guide.

2. Questions. The following questions are asked, but probing and follow-up questions are also asked, and new topics may be explored.

   - What's going on presently with your ministry?
   - Can you briefly describe your ministry?
   - What are your future mission plans?
   - What are you teaching now (in the past/future) at VBI?
   - What is your past and present connection with Victory Christian Center/VBI/VWMTC?
   - Can you briefly share the courses you taught in the past at VWMTC? Who were the past VWMTC directors and what was the program format like at that time? Are you willing to comment on the effectiveness of the program at that time?
   - How do you compare the VWMTC program formats before and after 2000?
   - Can you briefly summarize your early upbringing and your career ministry, especially your overseas mission work? What led you to participate in missions?
   - What role does your spouse and other family members have in your ministry?
   - What do you feel are the most important influences on individual cross-cultural adaptability, besides formal training?
   - What has been your impression of VWMTC interns to your mission site?
   - What is your opinion about the state of world missions and your role in it?
   - What is your opinion on the issue of short-term missions and long-term missions?
   - What could VWMTC do to improve the cross-cultural adaptability training?
   - What is your opinion of the proposed revised VWMTC curriculum, in going from two years to a one year concentrated program?
   - Is there anything else you would like to say?

4. Closing. Thank you for participating in the study.

APPENDIX D

FOCUS GROUP DISCUSSION GUIDE

DETERMINING & DEVELOPING CROSS-CULTURAL ADAPTABILITY AMONG BIBLE SCHOOL MISSIONARY TRAINEES

Principal Investigator: Jerry D. Jones

FOCUS GROUP QUESTIONS

The following research questions will be addressed:

1. Many missionaries who are graduates of VWMTC were asked about their perceptions and attitudes regarding cross-cultural adaptability training received at VWMTC and its subsequent applicability on the mission field?

   I share with you their responses. What is your reaction to their responses?

2. Are there any other influences besides training that contribute toward individual cross-cultural adaptability

3. How can training for cross-cultural adaptability be improved at VWMTC?

4. What are your comments on these sub-issues?

   - Curriculum:
     - Old format (3 ½ months, longer school day, less structured)
     - Present program – 2 years, VWMTC 1 & 2
     - 3rd year program, like Rhema Bible Training Center
     - Proposed format – 1 year concentrated on missions preceded by 1 year Bible foundations (e.g., VBI I)
     - Eliminate repetitious instruction
   - Guest speakers, adjuncts – should there be more focusing, more integration?
   - How about practical training on topics useful to missionaries on the field.
     - Shipping containers, travel tips, video editing, fundraising, etc

  - How To Start A Bible School
  - Cross-cultural adaptation
  - How To Conduct Crusades, outreach ministries on mission field
  - Survival training to cope with primitive environment

- Transformative learning as experienced by missionaries and missionary students prior to attending VWMTC, while enrolled at VWMTC, or subsequently on mission field.

- One's perception of the current state of world missions & personal role in it.

- Historical development of VWMTC from its original founding. Different formats: "old", present, and future. Past, present, future visions.

- Field internships and other short-term mission trips while at VWMTC

- Promoting personal intangibles- passion, commitment, humility, servanthood, etc - through discipling, mentoring, hands-on discipling.

- Intercultural communication

- Student group dynamics – develop unity, interpersonal/conflict resolution skills.

- Language skills

- Character development early on.

- School, organizational, church culture

Is there anything else you would like to add?

THANK YOU VERY FOR YOUR TIME! Your input will greatly enhance this study.

APPENDIX E

INSTITUTIONAL REVIEW BOARD (IRB)

APPROVAL FORM

Oklahoma State University
Institutional Review Board

Protocol Expires: 7/20/2004

Date: Monday, July 21, 2003 IRB Application No ED03145

Proposal Title: DETERMINING AND DEVELOPING CROSS-CULTURAL ADAPTABILITY AMONG BIBLE SCHOOL MISSIONARY

Principal Investigator(s):

Jerry Dean Jones
10765 East 29th Place
Tulsa, OK 74129

Robert Nolan
210 Willard
Stillwater, OK 74078

Reviewed and Processed as: Exempt

Approval Status Recommended by Reviewer(s): Approved

Dear PI :

Your IRB application referenced above has been approved for one calendar year. Please make note of the expiration date indicated above. It is the judgment of the reviewers that the rights and welfare of individuals who may be asked to participate in this study will be respected, and that the research will be conducted in a manner consistent with the IRB requirements as outlined in section 45 CFR 46.

As Principal Investigator, it is your responsibility to do the following:

1. Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted with the appropriate signatures for IRB approval.
2. Submit a request for continuation if the study extends beyond the approval period of one calendar year. This continuation must receive IRB review and approval before the research can continue.
3. Report any adverse events to the IRB Chair promptly. Adverse events are those which are unanticipated and impact the subjects during the course of this research; and
4. Notify the IRB office in writing when your research project is complete.

Please note that approved projects are subject to monitoring by the IRB. If you have questions about the IRB procedures or need any assistance from the Board, please contact Sharon Bacher, the Executive Secretary to the IRB, in 415 Whitehurst (phone: 405-744-5700, sbacher@okstate.edu).

Sincerely,

Carol Olson

Carol Olson, Chair
Institutional Review Board

VITA (2)

Jerry Dean Jones

Candidate for the Degree of

Doctor of Education

Dissertation: DETERMINING AND DEVELOPING CROSS-CULTURAL ADAPTABILITY AMONG BIBLE SCHOOL MISSIONARY TRAINEES

Major Field: Occupational and Adult Education

Biographical:

Personal Data: Born in Tulsa, Oklahoma, On July 26, 1938, the son of William and Ila Mae Jones.

Education: Graduated from Christiansburg-Jackson High School, Saint Paris, Ohio, in May 1956; received a Bachelor of Arts with emphasis in philosophy and mathematics from Ohio University, Athens, Ohio in June 1960; received a Master of Science with an emphasis on atmospheric sciences from Oregon State University, Corvallis, Oregon in June 1969; received a Bachelor of Science in computer science from Chapman College, Monterey, California in May 1985; received a Master of Science in adult education from Oklahoma State University, Stillwater, Oklahoma in December, 1999. Candidate for the Doctor of Education degree at Oklahoma State University in May 2004.

Honorary societies: Kappa Delta Pi, Phi Kappa Phi.

Experience: Retired, U. S. Navy, Lieutenant Commander, 1984 after 21 years active duty service. Computer programmer/analyst for a variety of defense contractors, 1984 – 1991. Adjunct instructor at several colleges and proprietary business schools, including Tulsa Community College and Spartan School of Aeronautics from 1996 – 1999. Employment Counselor for Mayor's Summer Jobs Program, Tulsa, Oklahoma, 2000. Ordained minister since 1998. Two years missionary activity in Northern Luzon, Philippines, 2000 – 2002. Short-term mission, San Blas Islands, Panama, September 2003.